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# EURIPIDES

## IPHIGENIA IN TAURIS

EDITED WITH  
INTRODUCTION AND COMMENTARY  
BY  
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## PREFACE

THE text and critical apparatus of this edition are those of Professor Murray as published in the series of Oxford Classical Texts, second edition, 1913.

The foundation of a text is a difficult business, and in being allowed to take over this one ready-made I cannot but express relief at being spared a long and responsible task. Nevertheless, the writing of a commentary on a given text has its disadvantages, for, although in ninety-nine cases out of a hundred I should subscribe to Professor Murray's readings, the hundredth case does occur. This means that in some passages I seem, as it were, to offer a thing with one hand and take it away with the other. It also means that there is a great deal more 'critical' annotation than is usually found in notes mainly exegetical.

For this, however, I offer no apology. The usual habit of segregating critical notes merely results in the student's not reading them, and so leaves him to enjoy a 'dogmatic slumber' in which he dreams of a text transmitted direct from heaven. My own faith, too, is not sufficiently robust to make me believe that in any given passage one reading or emendation is necessarily right and all the rest wrong; I have, therefore, nearly always given a good many suggestions (some may think too many), merely indicating my own preference where I have one. 'In the elucidation of corrupt texts,' as Professor A. C. Pearson once wrote (and what text is not to some extent corrupt?), 'criticism and interpretation are complementary of each other.'

For the critical part of this edition I have relied, as any editor of any of Euripides' plays must, on the exhaustive compilation of Prinz-Wecklein. In matters of exegesis I owe much to the editions of England, Wecklein, and Weil, and something to older editors such as Hermann and Badham. The constant references to Kühner-Gerth's *Griechische Grammatik*

and Mr. J. D. Denniston's *Greek Particles* attest my indebtedness to those invaluable works. In matters of *Metrik* I have mainly used and referred to Descroix's *Le trimètre iambique* and Wilamowitz's *Griechische Verskunst*, and on points of orthography I have had recourse to Meisterhans's *Grammatik der attischen Inschriften*.

A word of explanation is perhaps needed apropos of a few citations from the *marginalia* of the late Professor Housman. These come from his copy (now in my possession) of England's edition, and some of them subsequently saw the light in the pages of the *Classical Review*. Though Housman himself deprecated the publication of what he described as 'the mere guesses which we all jot down in our margins simply to help us take up the thread of thought to-morrow where we drop it to-day', I have ventured to quote a few on the ground that nothing emanating from such a source can be without interest and value.

I should like to take this opportunity of acknowledging my obligations and expressing my thanks to Mr. J. D. Denniston for much valuable advice on points of metre, and to Mr. A. S. Owen for his careful reading of the revises—above all to Mr. Alan Ker for his critical scrutiny of the commentary while still in manuscript, and to Mr. Denys Page for his reading of the page proofs.

OXFORD,  
September 1937.

#### NOTE

Abbreviations are in general those used in the new edition of Liddell & Scott's *Greek-English Lexicon*.

## INTRODUCTION

THE *Iphigenia in Tauris*<sup>1</sup> has never been ranked as among its author's greatest plays. It has neither the moving pathos of the *Hecuba* nor the stark tragedy of the *Hippolytus*, nor can its heroine compare as a dramatic character with Alcestis or Medea. But it is a bad type of criticism which complains that *As You Like It* is an inferior play to *Hamlet*; we have no business to weigh in the balance against one another dramas of different quality and find some wanting.

To begin with, the *Iphigenia* is not a tragedy at all. There is no violence—if we except the uneven and slightly ludicrous struggle which leads to the capture of Orestes and Pylades and the subsequent attempt to prevent their escape—no one is killed and the play ends happily for every one, for even Thoas, the only ‘sufferer’, is, we are given to understand, finally reconciled to the loss of his priestess. If there is tragedy in it at all it is, as Professor Murray suggests<sup>2</sup> ‘the tragedy not of death, but of home-sickness’, and that is no tragedy at all where, as in this play, the home-sick are restored to home. Like the *Helen* and the *Andromache* the *Iphigenia* is not so much a tragedy as a romance—a romance, it may be added, with some of the elements of a ‘thriller’. The *mise-en-scène*—no well-known or easily imagined city of Hellas, but the wild and almost fabulous coast of the Crimea—the furtive arrival of Orestes and Pylades, the story of their

<sup>1</sup> Custom has sanctioned this title in English. Strictly speaking, there being no place actually called Tauris, we should speak of ‘Iphigenia among the Taurians’ (*Ιφιγένεια ἡ ἐν Ταύροις*). Several writers of antiquity quote from the play, though most of them, e.g. Aristotle, Plutarch, Longinus, and Lucian, do not mention it by name. Stobaeus gives quotations as simply *ἐν Ιφιγένειᾳ*, not distinguishing the Tauric Iph. from Iph. in Aulis. But such authors as give a *provenance* to their citations, e.g. Eustathius, Hesychius, and a few scholiasts, always quote as *ἐν τῇ Ιφιγένειᾳ τῇ ἐν Ταύροις*. The correct English title *Iphigenia in Aulis* has no doubt strengthened, by false analogy, the incorrect *Iphigenia in Tauris*.

<sup>2</sup> *Euripides and his age*, p. 146.

capture, their recognition of Iphigenia (surely one of the most effective of such scenes in the whole range of Greek drama), the ingenious plot for the removal of the image, the highly dramatic yet wholly natural meeting of Iphigenia, as she is carrying it away, with Thoas, so effectively deceived as to her motives, the final escape, which the fugitives' own resourcefulness and not merely the intervention of Athena made possible—all these things must have gripped an audience, or at least an audience in certain moods, perhaps more powerfully than the slow-moving tragedy of the *Troades* or the subtle intricacies of the *Ion*.

A few words may be said about the characters. Thoas, it must be admitted, is little more than a figure; a simple-minded barbarian king misled to believe Iphigenia's trick by a religiosity which subsequently causes him to lend a ready ear to Athena's command to spare the chorus. Orestes and Pylades are complementary characters: of the two one feels that the neurotic Orestes was the greater; he is the leader, his is alike the determination to act and the resourcefulness in action. Yet it is Pylades who in Orestes' initial moments of misgiving, not to say cowardice, steals his friend to the obeying of those commands of Apollo which look so like involving both in certain destruction. The character of Iphigenia, the chief personage of the play, can scarcely be understood unless we realize that she is a woman with an *idée fixe*.<sup>1</sup> She can never forget the horror of her all but sacrifice at Aulis—κακῶν γὰρ τῶν τότ’ οὐκ ἀμνημονῶ, as she says. It is the constant thought of this that enables her to overcome the scruples natural to a civilized Greek woman and to take her part in those human sacrifices from which one less hardly treated by fortune would inevitably have shrunk. Still more, after her

<sup>1</sup> The ‘madness’ of Iphigenia is well brought out in an ‘epigram’ (*API.* 128) evidently composed for a picture or statue of her:

Μαίνεται Ἰφιγένεια· πάλιν δέ μιν εἶδος Ὀρέστου  
ἔστι γλυκερὴν ἀνάγει μνῆστιν δμαμοσύνης\*  
τῆς δὲ χολωμένης καὶ ἀδελφεὸν εἰσορώσασης  
οἴκτῳ καὶ μανίῃ βλέμμα συνεξάγεται.

dream has convinced her that Orestes, all that she has to live for, is dead, is her mind hardened against those whom she believes to have been the cause of all her miseries—*νῦν δ' ἔξ  
ονείρων . . . δοκοῦσ' Ὁρέστην μηκέθ' ἥλιον βλέπειν, δύσνονν με  
λήψεσθ', οἴτινές ποθ' ἡκέτε.* Yet Iphigenia is at heart a normal, kindly-natured woman who realizes in her saner moments that human sacrifice, though seemingly ordained by the gods, is nevertheless a crime, and who does not hesitate to deny the divinity of such as have ordained it (ll. 378-91). Once, too, she discovers that Orestes is still alive and realizes that but for the inscrutable workings of destiny she herself might have been his murderer, the spell is broken, her hatred of Greece and the Greeks disappears, and Iphigenia is ready to forget her old wrongs and to return to Argos with the brother she so dearly loves.

### THE LEGEND OF IPHIGENIA

The story of Iphigenia, as told in the two plays of Euripides which bear her name, is so well known that it is hard to believe that it is in fact a piece of mythological syncretism which, in all probability, only received its final form at the hands of Euripides himself.

We have to distinguish in Iphigenia three elements, which we may call respectively (1) the Attic goddess; (2) the Tauric goddess; (3) the human Iphigenia.

(1) We find many traces in Attica of the worship of a goddess referred to indifferently at various times as Artemis, Artemis-Tauropolos, Iphigenia, and Artemis-Iphigenia. Two places connected with this worship are mentioned in our play: (a) Halae Araphenides (on the SE. coast of Attica—the modern Rafina), where, according to Strabo,<sup>1</sup> was a temple of Artemis-Tauropolos containing the wooden image (*ξόαρον*) which was supposed to have been brought from Tauris (cf. 1453); (b) Brauron (a few miles south of Halae—the

<sup>1</sup> 9. 1. 22; cf. Call. *Dian.* 173.

modern Vraôna), one of the twelve cities in the *συνοικισμός* of Attica, where, according to Pausanias,<sup>1</sup> a goddess, Iphigenia, was worshipped, and to which, as another story tells, the Tauric *ξόανον* was brought (cf. l. 1463). It was from Brauron that the Persians took a (or the) *ξόανον* to Susa at the time of the Persian wars.<sup>2</sup> We have in the *Lysistrata* of Aristophanes<sup>3</sup> an interesting reference to this worship in the chorus' remark *καὶ τὸ ἔχοντα τὸν κροκωτὸν ἄρκτος η̄ Βραυρωνίους*, 'and then wearing the yellow garment I was a "Bear" at the Festival (of Iphigenia) at Brauron.' From the scholiast on the passage we learn of a festival held at Brauron every five years in which Athenian girls of between five and ten years old took part. These girls were known as *ἄρκτοι*, or Bears, and no Athenian girl who had not been an *άρκτος* was allowed to marry. At this festival goats were sacrificed to the goddess, the story being that in the old days a certain Embarus, commanded by the goddess to sacrifice his daughter for the purpose of stopping a famine, had dressed up a goat to resemble her and sacrificed it in her place—a clear reference to a primitive ritual involving human sacrifice.<sup>4</sup>

At Athens Pausanias again<sup>5</sup> tells us of a shrine of the Brauronian Artemis as standing on the Acropolis and containing a statue by Praxiteles.

Outside Attica itself we find traces of this worship at Aegira (in Achaea) where there seems to have been a temple of Artemis with a *ξόανον*; at Hermione, on the coast south of Troezen where, according to Pausanias,<sup>6</sup> was a shrine of Artemis 'surnamed Iphigenia' (*Ἀρτέμιδος ἐπίκλησιν Ιφιγενείας*); and at Megara where stood a *ἡρῷον Ιφιγενείας* and where, according to one tradition, the mortal Iphigenia died.<sup>7</sup>

For the nature of the Attic goddess Iphigenia we need not look further than her name 'the Strong in Birth'. This

<sup>1</sup> l. 33. I.

<sup>2</sup> Paus. 3. 16. 6.

<sup>3</sup> l. 645.

<sup>4</sup> Cf. E. IA. 1524, 5 θύμασιν βροτησίους | χαρεῖσα of Artemis.

<sup>5</sup> l. 23. 9.

<sup>6</sup> 2. 35. I.

<sup>7</sup> Paus. 1. 43. I.

function of hers is mentioned in our play where we read (ll. 1464 sqq.) that to her were dedicated the clothes of such women as died in child-birth. Looking at it in another way we may say that Artemis-Iphigenia is Artemis in her capacity of birth-helper, the name Iphigenia being originally little more than an epithet of Artemis, in much the same way as Callisto materialized as a person out of Artemis *καλλίστη*.<sup>1</sup>

It is possible, though not, I think, likely, that the goddess, for all her Hellenic name, is not Greek but Phoenician, being introduced into Attica by some early Phoenician settlers and being identical with the Phoenician goddess, Astarte. Astarte being a Moon-goddess, this theory would give some explanation of the otherwise strange epithet Tauropolos, for Tauropolos might mean 'bull-rider' and be used with reference to the horned moon. If, however, we accept it we must also accept the more than dubious equation Iphigenia-Artemis = Astarte-Aphrodite, and suppose that the Porphyron, who is said to have introduced the latter into Attica, was not a native king at all who 'reigned before Actaeus',<sup>2</sup> but = 'the Purple Man', i.e. the Phoenician who, conquering the eponymous hero of the Attic coast (Actaeus, from ἀκτή), brought with him the Phoenician goddess.<sup>3</sup>

(2) For the Tauric goddess we have the testimony of Herodotus.<sup>4</sup> She is called the Maiden (*ἡ Παρθένος*) and to her men sacrifice *τοὺς τε ναυηγοὺς καὶ τοὺς ἀν λαβωσι Ελληνῶν* 'The goddess to whom they sacrifice', Herodotus adds, 'the Tauri themselves call Iphigenia, daughter of Agamemnon'. This goddess, of whose existence we need have no doubts, must have been for the Greeks of a more civilized age a most useful peg whereon to hang the barbarities of the similarly situated Attic Iphigenia, in much the same way as they in all

<sup>1</sup> Paus. 1. 29. 2 : 8. 35. 7.

<sup>2</sup> Paus. 1. 14. 6.

<sup>3</sup> On this theory Theseus' victory over the Amazons and his killing of the Marathonian bull = the Ionians' victory over the Phoenicians in Attica.

<sup>4</sup> 4. 103.

probability used the Colchian Medea, the murderer of her children, as a screen for Medea, the Phoenician Moon-goddess of Corinth to whom in earlier times children were sacrificed.

(3) Of the human Iphigenia there appear to have been two traditions. According to the older one (which seems to have gone down before the later, and only to have been dug up by the Alexandrine savants) Iphigenia was the daughter not of Agamemnon but of Theseus. Her mother was Helen, raped not by Paris but by Theseus, and she was born at Aphidna (in Attica) or at Argos on the return journey of Helen to Sparta. According to this story the scene of the attempted sacrifice was Brauron, and Artemis was said to have saved her protégée by causing to be sacrificed in her stead not a deer but a bear. Pausanias, who gives us this information,<sup>1</sup> attributes it to Stesichorus and Euphorion, and this latter attribution is vouched for by a line of Euphorion found in the above-mentioned *scholium* to Ar. *Lys.* 645: ἀγχίαλον Βραυρῶνα, κενήριον ('cenotaph') Ἰφιγενείης.<sup>2</sup> This points to a tradition according to which the Greek fleet sailed from Brauron rather than from Aulis, and connects up with the Attic goddess Iphigenia.

In the passage mentioned Pausanias goes on to say that the baby Iphigenia was *given* by Helen to Clytemnestra and Agamemnon. In the (probably) later and certainly better known story Iphigenia is the daughter of Agamemnon and Clytemnestra. Of this story, however, Homer knows, or at least says, nothing. He takes the story of the House of Tantalus only down to Orestes' murder of Aegisthus, not even mentioning the murder of Clytemnestra. According to him,<sup>3</sup> too, Agamemnon's daughters are Chrysothemis, Laodice, and Iphianassa, and there is no real justification for identifying the latter with Iphigenia.

<sup>1</sup> 2. 22. 7.

<sup>2</sup> Euph. fr. 91 (in Powell's *Coll. Alex.*). Nonnus borrowed the line (13. 186).

<sup>3</sup> Il. 9. 145; cf. (for Iphianassa) S. El. 158.

Which of the two versions Hesiod accepted we do not know for certain, our only information on the subject coming again from Pausanias<sup>1</sup> and being to the effect that in the Σατάλογος γυναικῶν Hesiod made Iphigenia οὐκ ἀποθανεῖν, ἀ·ώμη δέ Ἀρτέμιδος Ἐκάτην εἶναι.

The earliest account of the story in its later form comes from Proclus' *Chrestomathia*.<sup>2</sup> Proclus cites the *Cypria* of Stasinus (circ. 700 B.C.) to the effect that when the Greek fleet was gathered at Aulis Artemis, in consequence of a boast of Agamemnon's that he, when hunting, shot better than the goddess could have done,<sup>3</sup> sent upon the Greeks contrary winds which prevented their sailing. Calchas, when consulted, advised the sacrifice of Agamemnon's daughter Iphigenia; but the goddess, repenting of the evil, sent her off to Tauris and made her immortal (*εἰς Ταύρους μετακομίζει καὶ ἀθάνατον ποιεῖ*). Pindar also<sup>4</sup> seems to accept this later version of the story.

The fusion of these three personages, the Attic goddess, the Tauric goddess, and the human Iphigenia is not hard to understand when we remember that the early Greek colonists must have known the story in the *Cypria* and may well have identified with the deified Iphigenia the Παρθένος whom they found worshipped on the coast of the Crimea with much the same rites as those accorded to the Attic goddess.

We see, then, that long before Euripides' time the story of the attempted sacrifice of Iphigenia at Aulis by her father was generally accepted. It is likely moreover that Iphigenia's bringing of the ξόανον to Attica was in the poet's day a recognized tradition. (Euripides himself seems to have modified the saga in two ways: first he seems to have eliminated the

<sup>1</sup> I. 43. 1; cf. Hes. fr. 100.

<sup>2</sup> Proclus, himself an epitomizer of the fifth century A.D., has only survived in the epitome of the ninth-century Photius. The account may be read in the O.C.T. Homer (vol. v, p. 104).

<sup>3</sup> Cf. Schol. E. Or. 658 διὰ τὰς καυχήσεις Αγαμέμνονος τοξεύσαντος τὴν Ἐλαφὸν καὶ εἰπόντος μηδ' ἀν τὴν Ἀρτεμιν οὔτω βαλεῖν. This matter is obscurely referred to at S. El. 569.

<sup>4</sup> P. ii. 22.

jealousy of Artemis as an at least partial cause of the trouble at Aulis, thus throwing the whole blame on the seer Calchas; secondly it is likely that he introduced Orestes into the story. According to the older tradition, as found in the *Eumenides* of Aeschylus, the Furies were reconciled with Orestes after his acquittal in the court of the Areopagus by the casting vote of Athena. According to Euripides those of the Furies who had voted against Orestes still harboured their resentment and continued to plague their victim. As a result of this Orestes goes for advice to the oracle of Delphi, by which he is told that he must bring back from Tauris the image of the goddess before he can finally free himself from the Furies' pursuit. Obedient to this command Orestes (with Pylades) goes to Tauris, where we find him when the play opens.

The story of Iphigenia, in some form or another, seems to have engaged the attention of other dramatists besides Euripides. Aeschylus, over and above the constant references to her in the *Agamemnon*, wrote a play of that name,<sup>1</sup> as did Sophocles.<sup>2</sup> Of Aeschylus' *Iphigenia* only a single line remains, and it is one which gives no indication of the nature of the play. The fragments of Sophocles' play, on the other hand, are sufficiently clear to make it plain that the plot resembled that of Euripides' *Iphigenia in Aulis*.

Another play of Sophocles, the *Chryses*, offers a problem of interest to the student of Euripides' *Iphigenia in Tauris*. Two views have been put forward as to its plot: (1) that this is to be found in Hyginus' fables 120 and 121 and is as follows:

Orestes, Pylades, and Iphigenia arrive with the image on their return journey at the island of Sminthe, the home of Chryses, priest of Apollo. This Chryses was in reality the son of Agamemnon and Chryseis, but his mother pretended that Apollo was his father, and in that theory of his parentage Chryses believed. When the fugitives arrived pursued by

<sup>1</sup> Schol. S. *Aj.* 722 and Schol. Ar. *Ra.* 1270.

<sup>2</sup> *frr.* 305-13.

hoas, Chryses was inclined to surrender them and was only dissuaded from doing so by Chryseis who, discovering the identity of Orestes and Iphigenia, confessed to her son that he too was a child of Agamemnon. Thereupon Chryses helped Orestes to kill Thoas and the three fugitives made good their escape to Greece.

Now one fragment of this play (no. 727) was parodied by Aristophanes in the *Birds*,<sup>1</sup> a fact which dates it to before 444 B.C. If, as we shall have reason to believe, Euripides' *Iphigenia* was subsequent to this, it follows that Orestes' part in the rescue of Iphigenia and the image was not the invention of Euripides. But another view has been put forward.<sup>2</sup> According to this (2) the plot of Sophocles' play is concerned rather with the wanderings of Chryses in search of Iphigenia after the murder of Agamemnon, and the founding of the city Chrysopolis where Chryses died. It is difficult to decide between the two views, nor is the evidence from Pacuvius' tragedy of the same name of much, or indeed of any, value. The scene in one of his plays,<sup>3</sup> in which Orestes and Pylades disputed over their identity in order that each might save the other from death, is not definitely attributable to the *Chryses*, nor, even if it were, would it follow that Pacuvius' *Chryses* was derived from Sophocles'. It is equally possible that the Roman dramatist made use of the work of some post-Euripidean tragedian who dealt with the story of Iphigenia. Such might be Polyidus, 'the Sophist', who seems to have written a play on much the same lines as the *Iphigenia in Tauris*. The *ἀναγνώρισις* of this tragedy is twice mentioned with approval by Aristotle.<sup>4</sup> It is brought about not by means of a letter as in Euripides' *Iphigenia* but by Orestes' remark, 'So I too was fated to be sacrificed, like my sister'.

<sup>1</sup> l. 1240.

<sup>2</sup> Wilamowitz in *Hermes*, xviii, pp. 249-63.

<sup>3</sup> See Cic. *de amicit.* 7. 24.

<sup>4</sup> Po. 1455 a and b. It is possible that Ovid knew Polyidus' play and referred to it in Trist. 4. 4. 79 'cum vice sermonis fratrem cognovit'.

## DATE, SCENERY, AND CONSTRUCTION OF THE PLAY

It is unfortunate that the short and fragmentary hypothesis of our play gives no information as to its date. A few indications, however, point to a late, rather than an early, date of composition.

(1) Euripides does not seem to use trochaic tetrameters in his earlier plays.<sup>1</sup> The earliest definitely dateable play in which they are found is the *Troades* which was produced in 415 B.C. The presence, therefore, of these tetrameters in the *Iphigenia* suggests that this play was not written before, or not long before, 415 B.C.

(2) Euripides seems to have employed an increasing number of resolved feet in his iambic senarians. In the *Alcestis* (438 B.C.) we get only 6·3 per cent.,<sup>2</sup> in his latest plays we find six times this amount : in the *Orestes* (408 B.C.) 40·2 per cent., in the *Bacchae* (after 406 B.C.) 37·3 per cent. Our play contains 26·5 per cent., a percentage nearer the late *Troades* (415 B.C.) with its 23·6 per cent. than the middle period *Supplices* (? 421 B.C.) with its 16·7 per cent.

(3) Thucydides<sup>3</sup> tells us that after the failure of the Sicilian expedition the Athenians were especially bitter against the soothsayers and oracle-mongers who had encouraged them to their ruin. It may have been a similar feeling that caused Euripides not only to lay the entire blame for Iphigenia's 'sacrifice' on the seer Calchas but also to put such lines as 570-5 into Orestes' mouth. If this is so the play may be dated to about 414-13 B.C.

(4) The concluding lines (1490, 1) Ιτ' ἐπ' εὐτυχίᾳ τῆς σωζομένης | μοίρας εὐδαιμονες ὄντες read not unlike a pathetic prayer for the salvation of the city faced with some overwhelming

<sup>1</sup> This argument, adduced by Wecklein (introd. p. 18), is considerably weakened by the fact that trochaic tetrameters occur in the *H. F.* (ll. 855 sqq.)—a play which most authorities assign to 423-420 B.C.

<sup>2</sup> J. Descroix, *Le trimètre iambique*, Macon, 1931.

<sup>3</sup> 8. 1. Ι ὡργίζοντο δὲ καὶ τοῖς χρησμολόγοις τε καὶ μάντεσι καὶ δρόσοι τι τότε αὐτὸὺς θειάσαντες ἐπήλπισαν ὡς λήψονται Σικελίαν.

aster, and would sound particularly appropriate if published, in the spring of 413 B.C., by which time the failure of the expedition must have been a foregone conclusion.

(5) The extraordinary similarity between our play and the *Helen* cannot be a mere accident. This will become clear if we tabulate the contents of both side by side.

*IT.*

Prologue by the expatriated Iphigenia.

*θρῆνος* in the form of a dialogue between Iphigenia and the chorus on the death of Orestes.

Dialogue between Iphigenia and Orestes on the fate of the Greeks and especially of the house of Atreus.

*ἀναγνώρισις* of Iphigenia.

Stichomythia between Iphigenia and Orestes who arrange a plan of escape.

This similarity, as we have said, cannot be accidental. Euripides is, in one of the two plays, definitely copying the other. But which is the original and which the copy? There are, I think, at least two reasons for regarding the *Iphigenia* as the earlier:

(a) According to tradition, as exemplified by, e.g., Herodotus, the king of Egypt at the dramatic date of the *Helen* was the kindly Proteus. In his place we find in Euripides' play the cruel Theoclymenus. It looks, then, as though Euripides had banished Proteus and introduced in his place a character copied from Thoas in the *Iphigenia*.

(b) Theoclymenus seems in all respects a caricature of

*Hel.*

Prologue by the expatriated Helen.

*θρῆνος* in the form of a dialogue between Helen and the chorus on the death of Menelaus.

Dialogue between Teucer and Helen on the same subject.

*ἀναγνώρισις* of Helen.

Distichomythia between Helen and Menelaus who arrange a similar plan.

Thoas. While Thoas is stern and reasonably credulous, Theoclymenus can scarcely be restrained from killing his own sister whom he suspects of complicity in the fugitives' escape, and that though he himself has supplied the ship and provisions which alone made that escape possible. If this is so it is reasonable to suppose that Thoas is the earlier character and therefore *Iphigenia* the earlier play.

This would date our play to before 412, the year of the production of the *Helen*.

Professor Murray would date the play 414-412 B.C., placing it before the *Helen*<sup>1</sup> and perhaps before the *Electra*. If we commit ourselves to a definite year perhaps 413 B.C. is the most likely.

Mention should perhaps be made of Markland's now discredited theory that the play was produced shortly after 422 B.C. In 422 B.C. the Athenians forcibly ejected the Delians from their island,<sup>2</sup> and Markland, arguing from ll. 1098 sqq. that the chorus consisted of women of Delos, supposed that the poet intended a reference to this recent fact of history. There is, however, no proof that the chorus is composed entirely of Delian women—indeed it is almost certain that this is not the case, and therefore the theory falls to the ground.

We have no definite information about the scenic arrangements of the *Iphigenia*, but it is clear that, as in so many cases in Tragedy, the back scene would represent a temple—here the temple of the goddess with a blood-stained altar in front. The temple was presumably approached by steps (see ll. 97 sqq., and notes). From reading Herodotus' account<sup>3</sup> of the actual temple in Tauris we should suppose that it faced out to sea, but on the stage it probably faced inland, the sea being

<sup>1</sup> In an article in *Stud. it. Fil. Class.*, 1928, pp. 5-53, G. Perotta argues that there is nothing to show the priority of the *IT.* to the *Helen* (412 B.C.).

<sup>2</sup> Thuc. 5. 1.

<sup>3</sup> 4. 103.

imagined as behind it. In accordance with the usual conventions the town of the Tauri and the palace of Thoas would have been imagined as being on the right from the audience's point of view, so that from the right-hand parodos would enter the chorus and Thoas. The parodos on the spectators' left could be supposed to lead to the cliffs and sea. Through it could enter Orestes and Pylades and the herdsman who announces their capture, and through it would exit Iphigenia with the lustral procession.

The number of regular actors being by a well-known convention limited to three, their parts would be distributed as follows :

Protagonist : Iphigenia and Athena.

Deuteragonist : Orestes, the herdsman, and the messenger.

Tritagonist : Pylades and Thoas.

The play is from a structural point of view divisible into eleven<sup>1</sup> sections :

I. Prologos.

Scene 1 (ll. 1-66). Monologue of Iphigenia.

Scene 2 (ll. 67-122). Orestes and Pylades.

II. Parodos of the Chorus and funeral dirge in which Iphigenia joins (ll. 123-235).

III. First Epeisodion.

Scene 1 (ll. 236-343). Iphigenia and herdsman.

Scene 2 (ll. 344-91). Monologue of Iphigenia.

IV. First Stasimon (ll. 392-466).

V. Second Epeisodion.

In one scene (ll. 467-642). Iphigenia and Orestes.<sup>2</sup>

VI. Kommos.

Sung by Orestes and Pylades and portions (or single members) of the chorus (ll. 643-657).

<sup>1</sup> I follow Wecklein and England in regarding the κόμμος as equal to στάσιμον and the play as therefore containing four (not three) ἐπεισόδια.

<sup>2</sup> Some editors include Pylades as more than a *muta persona* in this scene. See crit. note on l. 494.

## VII. Third Epeisodion.

Scene 1 (ll. 658-724). Orestes and Pylades.

Scene 2 (ll. 725-1088). Orestes, Pylades, and Iphigenia.  
[This is the main scene of the play and contains the  
*ἀναγνώρισις*].

## VIII. Second Stasimon (ll. 1089-1152).

## IX. Fourth Epeisodion.

In one scene (ll. 1153-1233). Iphigenia and Thoas.

## X. Third Stasimon (ll. 1234-83).

## XI. Exodus.

Scene 1 (ll. 1284-1306). Messenger and Chorus.

Scene 2 (ll. 1307-1434). Messenger and Thoas.

Scene 3 (ll. 1435-99). Thoas and Athena, with final short  
choric song.

This last scene, like almost all others which contain a *deus*  
(or *dea*) *ex machina*, has given offence to critics ancient and  
modern, and it must be confessed that this conventional type  
of ending does not accord with present-day ideas. In this  
instance, however, it may be urged that Euripides had on any  
showing some justification. In the first place, had the three  
fugitives been allowed to make good their escape without  
divine intervention the fate of the chorus would have been  
certain and unenviable. Thoas realized their complicity in  
the fraud (ll. 1431-3) and would, if we may argue from his  
character as depicted in the play, have without doubt put  
them all to death. Indeed only Athena's express command  
(ll. 1467 sqq.) saved them from this treatment. In the second  
place, it was reasonable in the playwright to introduce the  
eponymous and tutelary goddess of Athens as ordainer of the  
Attic cult and ritual the aetiology of which he desired to  
explain. From a moral point of view, too, Athena is useful  
as giving, as it were, a heavenly *imprimatur* to an action  
which, viewed from a human standpoint, could only be  
characterized as one of lying, fraud, and theft. And lastly,  
as England points out, the goddess is not a mere 'machine'

dragged in to save those who have made no effort to save themselves. Orestes and Pylades have throughout shown resource and heroism, and if Athena proves their final salvation she may be said to do so only in illustration of the fact that

*ἢν τις πρόθυμος ἦ,  
σθένειν τὸ θεῖον μᾶλλον εἰκότως ἔχει.*



## THE TEXT

THE text of the *IT.* depends entirely on two fourteenth-century MSS.: the Laurentian (cod. Laurentianus xxxii, 2, known as L) and the Palatine (cod. Palatinus 287, known as P). The relationship between these two MSS. is a matter of some dispute: Wecklein regarded P as copied from L—as regards, that is to say, the plays that have no scholia—Williamowitz (in his *Analecta Euripidea*) held that both MSS. came from one source. This source was possibly an edition of the nineteen plays of Euripides we possess compiled by the Alexandrine scholar Aristophanes of Byzantium (*circ. 200 B.C.*), an edition which contained arguments to the different plays but no marginal scholia.

Not long after L was written it was corrected by a first and second hand (L<sup>2</sup>), and at the beginning of the fifteenth century by a grammarian (I) whose enthusiasm for emendation often caused him to alter much that a calmer judgement would have left as it was. P was similarly corrected by some unknown scholar or scholars. Corrections so made appear in the *Apparatus criticus* with the sign ‘p’.

Besides these MSS. we possess a papyrus fragment of the *T.*, the Hibeh papyrus no. 24. This contains ll. 174–91 (in a hopelessly mangled state), 245–55, 272–86, 581–95, and 600–29. The papyrus dates from the middle of the third century B.C. and contains little of value except for the confirmation of Reiske’s *κάντυχόντες* in l. 252, Bothe’s *τήνδε* in l. 618 (see notes on these lines; also that on 621) and (possibly) Markland’s *σφαχθεῖσ'* in l. 177.

## SIGLA

L = cod. Laurentianus xxxii, 2 saec. xiv ineuntis.

P = cod. Palatinus 287 et Laurentianus 172 saec. xiv.

L<sup>1</sup>P<sup>1</sup> designatur cuiusque codicis prima manus se ipsa  
corrigen<sup>s</sup> vel scholia scribens; L<sup>2</sup>P<sup>2</sup> secunda manus;  
litteris minusculis (*l*, *p*) manus recentiores correctrices.

II = Hib. Pap. i. 24.

# ΙΦΙΓΕΝΕΙΑ Η ΕΝ ΤΑΤΡΟΙΣ

## ΤΠΟΘΕΣΙΣ ΙΦΙΓΕΝΕΙΑΣ ΤΗΣ ΕΝ ΤΑΤΡΟΙΣ

'Ορέστης κατὰ χρησμὸν ἐλθὼν εἰς Ταύρους τῆς Σκυθίας μετὰ Πυλάδου παραγενηθεὶς τὸ παρ' αὐτοῖς τιμώμενον τῆς Ἀρτέμιδος ξόανον ὑφελέσθαι προηρεῖτο. προελθὼν δ' ἀπὸ τῆς νεῶς καὶ μανείς, ὑπὸ τῶν ἐντοπίων ἀμα τῷ φῖλῳ συλληφθεὶς ἀνήχθη κατὰ τὸν παρ' αὐτοῖς ἐθισμόν, ὥπως τοῦ τῆς Ἀρτέμιδος ἱεροῦ σφάγιον γένωνται. τοὺς γὰρ καταπλεύσαντας ξένους ἀπέσφαττον . . .

ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Ταύροις τῆς Σκυθίας\* ὁ δὲ χορὸς συνέστηκεν ἐξ Ἐλληνίδων γυναικῶν, θεραπαινίδων τῆς Ἰφιγενείας. προλογίζει δὲ Ἰφιγένεια.

Argumentum et personarum indicem habent P et L (vel L<sup>2</sup>: vide infra)      2 παραγεν\*\*\*\*\* (h. e. παραγενηθεὶς) L: παραγενόμενος l: παρακινηθεὶς P: vide infra      3 μανεῖς Wilamowitz: φανεῖς LP, fortasse ex v. 340: παρακινηθεὶς huec traiecit Wecklein      ἐντοπίων P et fortasse L: ἔγχωρίων l      6 post ἀπέσφαττον spatium vacuum relictum 5 vel 6 litterarum in L, dimidium lineae in P      7-9 fragmentum argumenti Aristophanei

## ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΙΦΙΓΕΝΕΙΑ

ΟΡΕΣΤΗΣ

ΠΤΛΑΔΗΣ

ΧΟΡΟΣ

ΒΟΥΚΟΛΟΣ

ΘΟΑΣ

ΑΓΓΕΛΟΣ

ΑΘΗΝΑ

Acta circa annos A. C. 414-412; ut videtur, ante Helenam: cf. Bruhn, praef. editionis pp. 11 sqq.: itaque fortasse ante Electram. Cf. Ar. Ran. 1232. Codices L P, nisi ille potius L<sup>2</sup> nominandus est. Vide Ion. praef. Nulla scholia.

Accedit II (Hib. Pap. I. 24) fragmenta minutissima continens complurium vv. inde a v. 174 ad v. 629, saec. A. C. iii.

# ΙΦΙΓΕΝΕΙΑ Η ΕΝ ΤΑΥΡΟΙΣ

## ΙΦΙΓΕΝΕΙΑ

Πέλοψ δ Ταυτάλειος ἐς Πίσταν μολὼν  
θοαισιν ἵπποις Οἰνομάου γαμεῖ κόρην,  
ξῆς ἡς Ἀτρεὺς ἔβλαστεν· Ἀτρέως δὲ παῖς  
Μενέλαος Ἀγαμέμνων τέ· τοῦ δ' ἔφυν ἐγώ,  
τῆς Τυνδαρείας θυγατρὸς Ἰφιγένεια παῖς,  
ἥν ἀμφὶ δίναις ἄσ θάμ' Εὑριπος πυκνᾶς  
αὔραις ἐλίσσων κύανέαν ἀλα στρέφει,  
ἔσφαξεν Ἐλένης οὖνεχ', ώς δοκεῖ, πατὴρ  
Ἀρτέμιδι κλειναῖς ἐν πτυχαῖσιν Αὐλίδος.

5

10

15

20

ἐνταῦθα γὰρ δὴ χιλίων ναῶν στόλον  
Ἐλληνικὸν συνιγγαγ' Ἀγαμέμνων ἄναξ,  
τὸν καλλίνικον στέφανον Ἰλίου θέλων  
λαβεῖν Ἀχαιοῖς τούς θ' ὑβρισθέντας γάμους  
Ἐλένης μετελθεῖν, Μενέλεω χάριν φέρων.  
δεινῆς δ' ἀπλοίας πνευμάτων τε τυγχάνων,  
ἐς ἔμπυρ' ἥλθε, καὶ λέγει Κάλχας τάδε·  
Ω τῆσδ' ἀνάστων Ἐλλάδος στρατηγίας,  
Ἀγάμεμνου, οὐ μὴ ναῦς ἀφορμίσῃ χθονός,  
πρὶν ἀν κόρην σὴν Ἰφιγένειαν Ἀρτεμίσ  
λάβῃ σφαγεῖσαν· ὅ τι γὰρ ἐνιαυτὸς τέκοι  
κάλλιστον, ηὗξω φωσφόρῳ θύσειν θεῖ.

I πίσταν L P      3 δὲ παῖς] δ' ἀπο Badham      8 ἔσφαξ' L P  
IO νεῶν Nauck      11 ἐλληνικὸν per compendium L: ἐλληνικὴν P  
(-ων p)      13 Ἀχαιοῖς Lenting, cl. Suppl. 315: ἀχαιοὺς L P  
14 ἐλένης p: ἐλένη L P      15 δεινῆς sed ης in rasura alte supra  
textum exstante, sc. duplicitis lectionis, L      δ' Barnes: τ' L P      τε  
Witzschel: τ' οὐ L P: cf. Thuc. ii. 85, 6      18 ἀφορμίσῃς Kirchhoff  
20 λάβοι L P: corr. Schaefer

# ΕΤΡΙΠΙΔΟΥ

παῖδ' οὐν ἐν οἴκοις σὴ Κλυταιμήστρα δάμαρ  
τίκτει—τὸ καλλιστεῖον εἰς ἔμ' ἀναφέρων—  
ἥν χρή σε θῦσαι.

25      καὶ μὲν Οδυσσέως τέχναις

μητρὸς παρείλοντ' ἐπὶ γάμοις Ἀχιλλέως.

ἐλθοῦσα δ' Αὐλίδ' ἡ τάλαιω' ὑπὲρ πυρᾶς

μεταρσία ληφθεῖσ' ἐκαινόμην ξίφει·

ἀλλ' ἐξέκλεψεν ἔλαφον ἀντιδοῦσά μου

\*Ἀρτεμις Ἀχαιοῖς, διὰ δὲ λαμπρὸν αἰθέρα

πέμψασά μ' ἐς τήνδ' ὕκιστεν Ταύρων χθόνα,

οὐ γῆς ἀνάστει βαρβάροιστι βάρβαρος

Θόας, ὃς ὡκὺν πόδα τιθεὶς ἵσον πτεροῖς

ἐς τοῦνομ' ἥλθε τόδε ποδωκείας χάριν.

ναοῖσι δ' ἐν τοῖσδ' ἱερέαν τίθησί με·

ὅθεν νόμοισι τοῖσιν ἥδεται θεὰ

\*Ἀρτεμις, ἔορτῆς, τοῦνομ' ἡς καλὸν μόνον—

τὰ δ' ἄλλα σιγῶ, τὴν θεὸν φοβουμένη—

[θύω γὰρ ὅντος τοῦ νόμου καὶ πρὶν πόλει,

ὅς ἀν κατέλθῃ τήνδε γῆν \*Ἐλλην ἀνήρ.]

κατάρχομαι μέν, σφάγια δ' ἄλλοισιν μέλει

ἄρρητ<sup>τ</sup> ἔσωθεν τῶνδ' ἀνακτόρων θεᾶς.

ἄ καινὰ δ' ἥκει νὺξ φέρουσα φᾶσματα,

λέξω πρὸς αἰθέρ', εἴ τι δὴ τόδ' ἔστ' ἄκος.

ἔδοξ' ἐν ὑπνῷ τῆσδ' ἀπαλλαχθεῖσα γῆς

οἰκεῦν ἐν \*Ἀργει, παρθένοισι δ' ἐν μέσαις

εῦδειν, χθονὸς δὲ νῶτα σεισθῆναι σάλῳ,

φεύγειν δὲ κᾶξω στᾶσα θριγκὸν εἰσιδεῦν

δόμων πίτνοντα, πᾶν δ' ἐρείψιμον στέγος

βεβλημένον πρὸς οὐδας ἐξ ἄκρων σταθμῶν.

22 κλυταιμήστρα L P, cf. ad El. 9: vide sub v. 208

Lenting      24 τέχναις  
rasura p: tum ierian l      34 ιέρειαν L P: sed ἐρει in rasura l: ἐν τοῖσδ' ιέρει in rasura p: tum ierian l      35 τοῖσιν P<sup>2</sup> et nunc L: τοῖσιδ' P et primitus L  
38 θύω L: θυ P: θείου p: θύειν Kviçala, sed tum displicet τοῦ      38,  
39 seclusi: 38-41 del. Usener, ut supplementa duo diversa eius quod  
v. 37 siletur      44 ἔδοξεν ὑπνῷ primitus L P      45 παθενῶσι δ'  
ἐν μέσοις Musgrave

# ΙΦΙΓΕΝΕΙΑ Η ΕΝ ΤΑΤΡΟΙΣ

μόνος λελεῖθαι στῦλος εἰς ἔδοξέ μοι 50  
 δόμων πατρώων, ἐκ δ' ἐπικράνων κόμας  
 ξανθὰς καθεῖναι, φθέγμα δ' ἀνθρώπου λαβεῖν,  
 κάγὼ τέχνην τήνδ' ἦν ἔχω ξενοκτόνου  
 τιμῶσ' ὑδραίνειν αὐτὸν ὡς θανούμενον,  
 κλαίουσα. τοῦναρ δ' ὥδε σύμβαλλω τόδε· 55  
 τέθυηκ' Ὁρέστης, οὐ κατηρξάμην ἐγώ.  
 στῦλοι γὰρ οἴκων παῖδές εἰσιν ἄρσενες·  
 θυήσκουσι δ' οὖς ἀν χέρνιβες βάλωσ' ἐμαί.  
 [οὐδ' αὖ συνάψαι τοῦναρ ἐς φίλους ἔχω.  
 Σπροφίῳ γὰρ οὐκ ἦν παῖς, ὅτ' ὠλλύμην ἐγώ.] 60  
 νῦν οὖν ἀδελφῷ βούλομαι δοῦναι χοὰς  
 παροῦσ' ἀπόντι—ταῦτα γὰρ δυναίμεθ' ἀν—  
 σὺν προσπόλοισιν, ἀς ἔδωχ' ἡμῖν ἄναξ  
 Ἑλληνίδας γυναικας. ἀλλ' ἐξ αἰτίας  
 οὕπω τίνος πάρεισιν; εἰμ' ἔσω δόμων  
 ἐν οἷσι ναίω τῶνδ' ἀνακτόρων θεᾶς. 65

## ΟΡΕΣΤΗΣ

ὅρα, φυλάσσον μή τις ἐν στίβῳ βροτῶν.

## ΠΥΛΑΔΗΣ

ὅρω, σκοποῦμαι δ' ὅμμα πανταχῆ στρέφων.

Ορ. Πυλαδῆ, δοκεῖ σοι μελαθρα ταῦτ' εἶναι θεᾶς

Ἐγθ' Ἀργόθεν ναῦν ποντίαν ἐστείλαμεν;

Πν. ἔμοιγ', Ὁρέστα· σοὶ δὲ συνδοκεῖν χρεών.

Ορ. καὶ βωμός, Ἑλλην οὐ καταστάζει φόνος;

Πν. ἐξ αἰμάτων γοῦν ξάνθ' ἔχει τριχώματα.

Ορ. θριγκοῦς δ' ὑπ' αὐτοῖς σκῦλ' ὄρᾶς ἡρτημένα;

50 δ' ἐλήφθη στῦλος ὡς LP (ἐλείφθη Victorius) · corr. Porson  
 52 καθεῖμαι LP: corr. Brodaceus 54 ὑδραίνειν Musgrave: ὑδραινον  
 L P<sup>2</sup> (ὑδραιον P) 57 παῖδές εἰσιν Artemid. ii. 10, Stob. fl. 77. 3, Menand.  
 Mon. 713: εἰσιν παῖδές LP 58 ὡς ἀν χέρνιβες βάλωσί με LP: corr.  
 Scaliger 59, 60 delevit Monk: cf. 249, 920 60 ὠλόμην ut videtur  
 primitus P 62 παροῦσα παντὶ LP: corr. Canter 65 τινδς LP  
 εἰμ' Hermann: εἰς μ' LP: εἰς ἔμ' ut vid. P<sup>2</sup>: ἐς ἔμ' l vv. 67, 68  
 ἔσωθεν dicti videntur: cum v. 69 intrant viri 68 πανταχοῦ LP:  
 corr. Monk 73 θριγκώματα Ruhnken, sed cf. 51, 52

Πν. τῶν κατθανόντων γ' ἀκροθίνια ξένων.

75

ἀλλ' ἐγκυκλοῦντ' ὁφθαλμὸν εὖ σκοπεῖν χρεών.

Ορ. ὁ Φοῖβε, ποῖ μ' αὖ τήνδ' ἐς ἄρκυν ἥγαγες

χρήσας, ἐπειδὴ πατρὸς αἷμ' ἐτεισάμην,

μητέρα κατακτάσ, διαδοχαῖς δ' Ἐρινύων

ἡλαυνόμεσθα φυγάδες ἔξεδροι χθονὸς

80

δρόμους τε πολλοὺς ἔξεπληστα καμπίμους,

ἐλθὼν δέ σ' ἡρώτησα πῶς τροχηλάτου

μανίας ἀν ἐλθοιμ' ἐς τέλος πόνων τ' ἐμῶν,

οὐσὶς ἔξεμόχθονι περιπολῶν καθ' Ἑλλάδα. . . .

σὺ δ' εἶπας ἐλθεῖν Ταυρικῆς μ' ὄρους χθονός,

85

ἔνθ' Ἀρτεμίς σοι σύγγονος βωμοὺς ἔχοι,

λαβεῖν τ' ἄγαλμα θεᾶς, δ' φασιν ἐνθάδε

ἐς τούσδε ναοὺς οὐρανοῦ πεσεῖν ἅπο·

λαβόντα δ' ἢ τέχναισιν ἢ τύχῃ τινί,

κίνδυνον ἐκπλήσαντ', Ἀθηναίων χθονὶ

90

δοῦναι—τὸ δ' ἐνθένδ' οὐδὲν ἐρρήθη πέρα—

καὶ ταῦτα δράσαντ' ἀμπυνοὰς ἔξειν πόνων.

ἥκω δὲ πεισθεὶς σοῦς λόγοισιν ἐνθάδε

ἄγνωστον ἐς γῆν, ἄξενον. σὲ δ' ἵστορῶ,

Πυλάδη—σὺ γάρ μοι τοῦδε συλλήπτωρ πόνου—

95

τί δρῶμεν; ἀμφίβληστρα γὰρ τοίχων ὁρᾶς

νύψηλά· πότερα δωμάτων προσαμβάσεις

ἐκβησμέσθα; πῶς ἀν οὖν λάθοιμεν ἄν;

ἢ χαλκότευκτα κλῆθρα λύσαντες μὸχλοῖς—

ῶν οὐδὲν ἵσμεν; ἥν δ' ἀνοίγοντες πύλας

100

ληφθῶμεν ἐσβάσεις τε μηχανώμενοι,

75 γ' ἀκροθίνια Hermann : τάκροθίνια L P

76 Op. praeſ. L P :

corr. Reiske 78 ἐτισάμην L p : αἰτησάμην P 84 cf. 1455

86 σοὶ Kirchhoff : σὺ L P: σὴ P<sup>2</sup> vel p ἔχει L P 91 πέρα Brodaeus:

πέραν L : πέρας P, fortasse recte 94 ἄξενον L P : corr. Musurus

97 πρὸς ἀμβάσεις L P: corr. Barnes 98 ἐκβησμέσθα L, sed in syllabis

ἐκ et σο rasurae ἄν] om. L P: add. supra lineam ἄν L (aut certe vetusta

manus): ἄν supra lineam P<sup>2</sup> vel p λάθοιμεν Sallier : μάθοιμεν L P:

quo servato lacunam post h. v. statuit Reiske : hoc dicit : 'num sim-

pliciter aditus exscendemus? Sed omnes videbunt. An seras aliquas

clam solvere conemur? Sed nescimus quales hic sint serae.'

ΙΦΙΓΕΝΕΙΑ Η ΕΝ ΤΑΤΡΟΙΣ

θανούμεθ'. ἀλλὰ πρὶν θανεῖν, νεώς ἔπι  
φεύγωμεν, ἥπερ δεῦρ' ἐναυστολήσαμεν.

Πν. φεύγειν μὲν οὐκ ἀνεκτὸν οὐδέ εἰώθαμεν,  
τὸν τοῦ θεοῦ δὲ χρησμὸν οὐ κακιστέον·  
ναοῦ δ' ἀπαλλαχθέντε κρύψωμεν. δέμας  
κατ' ἄντρ' ἀ πόντος νοτίδιο διακλύζει μέλας—  
νεώς ἅπωθεν, μή τις εἰσιδῶν σκάφος  
βασιλεὺσιν εἴπῃ κάτα ληφθῶμεν βίᾳ.

105

ὅταν δὲ νυκτὸς ὅμμα λυγαίας μόλη,  
τολμητέον τοι ξεστὸν ἐκ ναοῦ λαβεῖν  
ἄγαλμα πάσας προσφέροντε μηχανάς.  
ὅρα δέ γ' εἴσω τριγλύφων ὅποι κενὸν  
δέμας καθεῦναι· τοὺς πόνους γὰρ ἄγαθοὶ  
τολμῶσι, δειλοὶ δ' εἰσὶν οὐδὲν οὐδαμοῦ.

110

Ορ. οὖ τοι μακρὸν μὲν ἥλθομεν κώπη πόρου,  
ἐκ τερμάτων δὲ νόστον ἀροῦμεν πάλιν.  
ἀλλ' εὐ γὰρ εἶπας, πειστέον· χωρεῖν χρεῶν  
ὅποι χθονὸς κρύψαντε λήσομεν δέμας.  
οὐ γὰρ τὸ τοῦ θεοῦ γ' αἴτιον γειττεῖται  
πεσεῖν ἀχρηστον θέσφατον· τολμητέον·  
μόχθος γὰρ οὐδεὶς τοῖς νέοις σκῆψιν φέρει.

115

εὐφαμεῖτ', ὡ  
πόντου δισσὰς συγχωρούσας  
πέτρας Ἀξείνου ναίοντες.

120

ὦ παῖ τᾶς Λατῶν,  
Δίκτυν' οὐρεία,  
πρὸς σὰν αὐλάν, εὐστύλων

125

105 δέ] τε Kirchhoff      106 ἀπαλλαχθέντες P et primitus L      δέμας  
L P<sup>2</sup>: δόμους P      111 τοι in τὸ mutavit l      112 προσφέροντα P  
113 δὲ γείσα Blomfield      ὅπῃ Kirchhoff      114 ἄγαθοὶ L P: corr. p  
115 οὐθὲν L P: corr. l      118 χώρει νεκρῶν L P: corr. Scaliger  
123 sqq. Choro tribuit Tyrwhitt, Iphigeniae L P      125 Ἀξείνου  
Markland: εὐξείγου L P: cf. 395, 438, 1388: etiam 218, 253, 341, 94  
127 δίκτυν' L: δείκτυν' P: cf. Hip. 1130 et 146

ναῶν χρυσήρεις θριγκούς,  
πόδα παρθένιον ὅσιον ὁσίας  
κληδούχου δούλα πέμπω,  
‘Ελλάδος εὐίππου πύργους  
καὶ τείχη χόρτων τὸ εὐδένδρων  
ἐξαλλάξασ’ Εύρώπαν,  
πατρῷών οἴκων ἔδρας.

130

— ἔμολον· τί νέον; τίνα φροντίδ' ἔχεις;  
τί με πρὸς ναοὺς ἄγαγες ἄγαγες,  
ὡς παῖ τοῦ τᾶς Τροίας πύργους  
ἐλθόντος κλεινῷ σὺν κώπᾳ  
χιλιονάύτα  
μυριοτευχοῦς Ἀτρεΐδα; [τῶν κλεινῶν;]

140

Ιφ. ίὼ διμωάλ,  
δυσθρηνήτοις ὡς θρήνοις  
ἔγκειμαι, τᾶς οὐκ εὔμούσουν  
μολπᾶς [βοὰν] ἀλύροις ἐλέγοις, αἰαῖ,  
αἰαῖ, κηδείοις οἴκτοισιν.  
αἴ μοι συμβαίνουσ' ἄται,  
σύγγονον ἀμὸν κατακλαιομένα  
ζωᾶς, οἴαν ⟨οἴαν⟩ ίδόμαν  
σψιν ὀνείρων  
νυκτός, τᾶς ἐξῆλθ' ὄρφνα.  
δλόμαν δλόμαν·  
οὐκ εἴσ' οἴκοι πατρῷοι·

145

132 τῆς ante εὐίππου habent L P (τᾶς L) : del. p 134, 135 vix  
sanī 137 Xo. praef. L P: paragraphum nos 138 ἄγαγες ἄγαγες  
suprascr. L P: ἄγες ἄγες in textu L P 141 χιλιονάύτα Musurus  
μυριοτευχοῦς Seidler: μυριοτεύχοις L P 142 Ἀτρεΐδα Altenburg:  
ἀτρειδᾶν L P τῶν κλεινῶν post Rauchensteinum seclusi: μυριο-  
τευχεῖ γένος Ἀτρειδᾶν τῶν κλεινῶν post Barnesium Dindorf 143 ίὼ  
Hermann: ὡ L P 146 βοῶν L: seclusit Elmsley: ιεῖσα vel ιστᾶσα  
vel μέλπουσα addunt ante βοῶν alii 146, 147 αἰαῖ αἰαῖ scripsi:  
ἢ εὖ L P: cf. Alc. 215 148 οἴαι Badham 150 οἴαν duplicavit  
Hermann: mavult ὀνείρων delere Bothe 152 ὠλόμαν ὠλόμαν L P 150 οἴδμαν L P: corr. l

ΙΦΙΓΕΝΕΙΑ Η ΕΝ ΤΑΥΡΟΙΣ

οῖμοι *(μοι)* φροῦδος γέννα.

φεῦ φεῦ τῶν Ἀργει μόχθων.

155

λὼ δαῖμον,

μόνον ὅς με κασίγυνητον συλᾶς

Ἄλδα πέμψας, φέτασδε χοὰς

μέλλω κρατῆρά τε τὸν φθιμένων

160

ὑδραίνεω γαίας ἐν νώτοις

πηγάς τ' οὐρείων ἐκ μόσχων

Βάκχου τ' οἰνηρὰς λοιβὰς

ξουθᾶν τε πόνημα μελισσᾶν,

165

ἢ νεκροῖς θελκτήρια κεῖται.

ἀλλ' ἔνδος μοι πάγχρυσον

τεῦχος καὶ λοιβὰν Ἀιδα.

ὦ κατὰ γαίας Ἀγαμεμνόνιον

170

Θάλος, ὡς φθιμένῳ τάδε σοι πέμπω·

δέξαι δέ· οὐ γὰρ πρὸς τύμβον σοι

ξανθᾶν χαίταν, οὐ δάκρυ' οἴσω.

τηλόστε γὰρ δὴ σᾶς ἀπενάσθην

175

πατρίδος καὶ ἐμᾶς, ἔνθα δοκήμασι

κεῖμαι σφαχθεῖσ' ἀ τλάμων.

ἀντιψάλμους φδὰς ὑμνων τ'

Ἀστητάν σοι βάρβαρον ἄχαν

180

δεσποινά γ' ἐξανδάσω,

τὰν ἐν θρήνοισιν μοῦσαν

νέκυσι μελομέναν, τὰν ἐν μολπαῖς

Xo.

154 μοι add. Hermann

156, 157 λὼ δαῖμον ὃς τὸν μόνον με L P:

correxi: λὼ λὼ δαίμων ὃς τὸν μοῦνόν με Heath 159 ὦ τάσδε L P

164 οἶγηρὰς, ut videtur, P 166 κεῖται Seidler, et sine dubio L: κεῖτ'

L correctus et P: χεῖται Nauck 169 ἀττᾶ L P 170 ἀγαμεμ-

νόνειον L P 172 πρὸς τύμβον Heath: πάρος τύμβον L P: παρὰ τύμβῳ

Seidler 175 τηλοθι dubie P 176 κέμᾶς L P δοκήμασι

Porson, cl. Tro. 411: δοκίμα L P: possis etiam δόκημα σφαχθεῖσ'. . .

κεῖμαι 177 σφαχθεῖσ' ἀ Markland et dubie P: σφαχθεῖσα L:

σφαγχθεῖσα P 179 ὑμνον τ' ἀσίταν L P P: corr. Bothe

180 λαχάν L P: corr. Nauck 181 δέσποινά γ' (sic) L: δέσποινα

τ' P 184 νέκυσι primitus L: νέκυσιν L P μελομέναν Markland:

μέλεον L P: μεδέων Kviçala

"Αιδας ὑμνεῖ δίχα παιάνων.

οἴμοι, τῶν Ἀτρειδᾶν οἴκων·

ἔρρει φῶς σκῆπτρων, οἴμοι,

πατρών οἴκων.

ἥν ἐκ τῶν εὐόλβων Ἀργει

βασιλέων ἀρχά,

μόχθος δ' ἐκ μόχθων ἄστει·

δινευούσαις ἵπποισι *(ρίφαι)*

Πέλοπος πταναῖς· ἀλλάξας δ' ἔξ

ἔδρας Ἱερὸν *(ἱερὸν)* ὅμηρος αὐγᾶς

ἄλιος. ἄλλαις δ' ἄλλα προσέβα

χρυσέας ἀρνὸς μελάθροις ὀδύνα,

†φόνος ἐπὶ φόνῳ, ἄχεα ἄχεσιν. †

ἐνθεν τῶν πρόσθεν δμαθέντων

Τανταλιδᾶν ἐκβαίνει ποινά γ'

εἰς οἴκους, σπεύδει δ' ἀσπούδαστ'

ἐπὶ σοὶ δαίμων.

Iφ. ἔξ ἀρχᾶς μοι δυσδαιμων

δαίμων τὰς ματρὸς ζώνας

καὶ νυκτὸς κείνας· ἔξ ἀρχᾶς

λόχιαι στερρὰν παιδείαν

Μοῖραι ξυντείνοντιν θεαλ,

τὰ μναστευθείσα τὸν Ελλάνων,

186-188 lectio incerta: 188 del. Hartung 186 Iφ. praef. L P: delevit Hermann 187 φῶς] φῶς L P: h. e. nisi fallor φῶς: cf. ὡς in Π Orestis 341: vide Bull. Corr. Hell. xvii. p. 569 et xviii. p. 345 189 ἥν scripsi: τὸν L P 191 μοχθω]ν δ' εγ μ[ Π ἀλσει L P 192-197 nondum expediti: mutilos fuisse videtur archetypus hinc usque ad 232: verba uncis inclusa supplevi exempli causa: cf. Or. 988, El. 727 192 ἵπποισιν P et correctus L 193 πτανοῖς P ἔξεδρασ' L P 195 ἄλλαις Seidler: ἄλλοις P: \*\*\*ἄλλοις (deleto fortasse ἐπὶ) L 196 lectio incerta: ἄχεα τὸν ἄχεσιν Barnes 200 ἐκβαίνει ποινὰ Τανταλιδᾶν Monk 203 Iφ. om. L P: add. Bothe: vide sub v. 186 ἔξορχᾶς L P: correctum in L, dubium qua manu: ἔξ ἦς Elmsley ante 204 personae nota videtur erasa esse in L 206 λόχιαι Hermann: λοχείαν L P 207 συντείνοντι L P 208 τὰ μναστευθείσα τὸν Elmsley: ἄ μναστευθείσ' ἔξ L P: sed in nomen Κλυται μνήστρας ludi ratus vv. 209, 208 invicem traeicit Badham 208 post 220 trai. Scaliger

ΙΦΙΓΕΝΕΙΑ Η ΕΝ ΤΑΤΡΟΙΣ

ἅν πρωτόγονον θάλος ἐν θαλάμοις

Λήδας ἡ τλάμων κούρα

210

σφάγιον πατρώφη λώβη

καὶ θῦμον οὐκ εὐγάθητον

ἔτεκεν, ἔτρεφεν εὔκταίαν.

ἵππείοις δὲ ἐν δίφροισι

ψαμάθων Αὐλίδος ἐπέβασαν

215

νύμφαιον, οἴμοι, δύσνυμφον

τῷ τᾶς Νηρέως κούρας, αἰαῖ.

νῦν δὲ ἀξέινου πόντου ξείνα

δυσχόρτους οἴκους ναίω,

ἄγαμος ἄτεκνος ἀπολιτις ἄφιλος,

220

οὐ τὰν Ἀργει μέλπουσ' Ἡραν

οὐδὲ ιστοῖς ἐν καλλιφθόγγοις

κερκίδι Παλλάδος Ἀτθίδος εἰκὼ

(καὶ) Τιτάνων ποικίλλουσ', ἀλλ'

αἰμόρραντον δυσφόρμιγγα

225

ξείνων ταῖμάσσουσ' ἄταν βωμούς,†

οἰκτράν τ' αἰαζόντων αὐδὰν

οἰκτρόν τ' ἐκβαλλόντων δάκρυον.

καὶ νῦν κείνων μέν μοι λάθαι,

τὸν δὲ Ἀργει δμαθέντα κλαίω

230

σύγγονον, διν ἔλιπον ἐπιμαστίδιον,

ἔτι βρέφος, ἔτι νέον, ἔτι θάλος

ἐν χερσὶν ματρὸς πρὸς στέρνοις τ'

Ἀργει σκηπτοῦχον Ὁρέσταν.

235

209 θάλος P : θάλλος vel θαλλος L

213 Fortasse (θεοῖς) ἔτεκεν,

et metri et synapheae causa : cf. 220, 232 εὔκταίαν ἦν Kirchhoff

214 ἵππείοις δὲ Monk : ἵππείοισιν L P 216 γύμφαν Scaliger : sed cf.

παλαιῶν El. 497 217 post κούρας quattuor litterae (fortasse alterum

αἰαῖ) erasae in L 220 Fortasse (λώ, ) ἄγαμος : cf. 213 : sed cf. etiam

197, 232, Io. 889 224 καὶ add. Tyrwhitt 225 αἰμορράντων

L P : corr. Monk 226 Fortasse πάσσουσ': cf. 40 : βωμούς del.

Matthiae 227, 228 αὐδὰν οἰκτρόν τ' Tyrwhitt : οὐδὲ ξνοικτρόν τ'

L P 230 δμαθέντ' ἀγκλαίω Weil 232 Fortasse (σύγγονον) ἔτι

βρέφος : cf. not. ad 213 δτι θάλος P 234 χερσὶν et στέρνοισι L P

Χο. καὶ μὴν ὅδ' ἀκτὰς ἐκλιπὼν θαλασσίους  
βουφορβὸς ἥκει σημανῶν τί σοι νέον.

## ΒΟΥΚΟΛΟΣ

'Αγαμέμνονός τε καὶ Κλυταιμήστρας τέκνον,  
ἀκουε καινῶν ἐξ ἐμοῦ κηρυγμάτων.

ΙΦ. τί δ' ἔστι τοῦ παρόντος ἐκπλῆστον λόγου; 240

ΒΟ. ἥκουσιν ἐς γῆν, κυανέαν Συμπληγάδα  
πλάτη φυγόντες, δίπτυχοι νεανίαι,

θεῷ φίλοιν πρόσφαγμα καὶ θυτήριον

'Αρτέμιδι. χέρνιβας δὲ καὶ κατάργματα  
οὐκ ἀν φθάνοις ἀν εύτρεπή ποιουμένη. 245

ΙΦ. ποδαποί; τίνος γῆς σχῆμ' ἔχουσιν οἱ ξένοι;

ΒΟ. "Ελληνες· ἐν τοῦτ' οἶδα κού περαιτέρω.

ΙΦ. οὐδ' ὄνομ' ἀκούσας οἰσθα τῶν ξένων φράσαι;

ΒΟ. Πυλάδης ἐκλήζεθ' ἀτερος πρὸς θατέρου.

ΙΦ. τοῦ ξυζύγου δὲ τοῦ ξένου τί τοῦνομ' ἦν;

ΒΟ. οὐδεὶς τόδ' οἶδεν· οὐ γὰρ εἰσηκούσαμεν.

ΙΦ. πῶς δ' εἴδετ' αὐτοὺς κάντυχόντες εἴλετε;

ΒΟ. ἄκραις ἐπὶ ρήγμασιν ἀξένου πόρου . . .

ΙΦ. καὶ τίς θαλάσσης βουκόλοις κοινωνία;

ΒΟ. βοῦς ἥλθομεν νύψουτες ἐναλίᾳ δρόσῳ. 255

ΙΦ. ἐκεῖσε δὴ πάνελθε, πῶς νιν εἴλετε

τρόπῳ θ' ὅποιω· τοῦτο γὰρ μαθεῖν θέλω.

χρόνιοι γὰρ ἥκουσεν· οὐδέ πω βωμὸς θεᾶς

'Ελληνικαΐσιν ἐξεφοιτάχθη ῥοαῖς.

237 σημαίνων L P: corr. Musurus

238 τε Reiske: παῖ L P

241 κυανέας Συμπληγάδας Bentley

246 σχῆμα' Monk: cf. 248,

250: ὄνομ' L P Π (τίνος γῆς; ὄνομ' Verrall): si vere, fortasse omen ex nomine petit sacerdos 248-256 lineolae pro personarum notis L

250 vix sanus: τῷ συζύγῳ Elmsley: δὲ λέξον αὖ τῇ Weil 252 πῶς]

ποῦ Musgrave κάντυχόντες Reiske et Π: καὶ τυχόντες L P

253 ἄκραις (et εὐξείνου πόντου) Plut. de exil. p. 602: ἀκταῖσιν L P:

αὐταῖς Dawes ἀξένου L P: ευξείνου Π 254 κοινωνίαν P

256 ποῦ Badham 257 θέλει P, sed ω suprascr. 258, 259

varie tentati: del. Monk: post 245 trai. Wecklein, pastori tributos:

versum post ῥοαῖς excidisse iudicat Bruhn: sed cf. vv. 588-590:

nunquam diserte dicitur Iphigenia Graecum hominem sacrificasse: vid.

37, 72, 347 (ubi ἡνίκ' idem est atque εἴ ποτ'), 585 258 ἥκουσιν L P

ΙΦΙΓΕΝΕΙΑ Η ΕΝ ΤΑΤΡΟΙΣ

Βο. ἐπεὶ τὸν ἐσρέοντα διὰ Συμπληγάδων  
βοῦς ὑλοφορβοὺς πόντου εἰσεβάλλομεν,  
ἥν τις διαρρὼξ κυμάτων πολλῷ σάλῳ  
κοιλωπὸς ἀγμός, πορφυρευτικὰ στέγαι.

260

ἐνταῦθα δισποὺς εἶδε τις νεανίας  
βουφορβὸς ἡμῶν, κἀπεχώρησεν πάλιν  
ἄκροισι δακτύλοισι πορθμεύων ἔχνος.  
ἔλεξε δ· Οὐχ ὁρᾶτε; δαίμονές τινες  
θάσσουσιν οἴδε.—θεοσεβῆς δ' ἡμῶν τις ὁν  
ἀνέσχε χεῖρα καὶ προσηγύξατ' εἰσιδών·

265

\*Ω ποντίας παῖ Λευκοθέας, νεῶν φύλαξ,  
δέσποτα Παλαῖμου, ἔλεως ἡμῶν γενοῦ,  
εἴτ' οὖν ἐπ' ἀκταῖς θάσσετον Διοσκόρω,  
ἢ Νηρέως ἀγάλμαθ', ὃς τὸν εὐγενῆ  
ἔτικτε πεντήκοντα Νηρήδων χορόν.

270

ἄλλος δέ τις μάταιος, ἀνομίᾳ θρασύς,  
ἐγέλασεν εὐχαῖς, ναυτίλους δ' ἐφθαρμένους  
θάσσειν φάραγγ' ἔφασκε τοῦ νόμου φόβῳ,  
κλύοντας ὡς θύοιμεν ἐνθάδε ξένους.  
ἔδοξε δ' ἡμῶν εὖ λέγειν τοῖς πλείοσι,  
θηρᾶν τε τῇ θεῷ σφάγια τάπιχώρια.

275

καν τῷδε πέτραν ἄτερος λιπῶν ξένοιν  
ἔστη κάρα τε διετίναξ' ἀνω κάτω  
κἀπεστέναξεν ὠλένας τρέμων ἄκρας,  
μανίαις ἀλαίνων, καὶ βοᾷ κυναγὸς ὥστε·  
Πυλάδη, δέδορκας τήνδε; τήνδε δ' οὐχ ὁρᾶς

280

\*Αἰδου δράκαιναν, ὥστε με βούλεται κτανεῖν  
δειναῖς ἔχίδναις εἰς ἐμ' ἐστομωμένη;  
ἢ δ' ἐκ χιτώνων πῦρ πνέουσα καὶ φόνον

285

260 ἐκρέοντα Elmsley      261 praestat fortasse ὑλοφόρβους  
263 ἀγμός L : ἀρμός P      265 κἀνεχώρησεν Blomfield      268 ὁν  
P l: om. L      271 sequitur hunc versum in L folium Ionis vv. 1424-  
1582 continens      272 ἀκτῆς Wecklein, cl. Hec. 28      281 πέτροις  
P      ξένην L P: corr. Brodaeus      283 κἀπεστέναξεν Monk

πτεροῖς ἐρέσσει, μητέρ' ἀγκάλαις ἐμὴν  
ἔχουσα—πέτρινον ὄχθον, ὡς ἐπεμβάλῃ.  
οἴμοι, κτενεῖ με· ποῦ φύγω;

290

παρῆν δ' ὁρᾶν  
οὐ ταῦτα μορφῆς σχήματ', ἀλλ' ἡλλάσσετο  
φθογγάς τε μόσχων καὶ κυνῶν ὑλάγματα,  
τὰς φᾶσ' Ἠρινῦς ἴέναι μιμήματα.

ἡμεῖς δὲ συσταλέντες, ὡς θαμβούμενοι,  
σιγῇ καθήμεθ'. ὃ δὲ χερὶ σπάσας ξίφος,  
μόσχους ὁρούσας ἐς μέσας λέων ὅπως,  
παίει σιδήρῳ λαγόνας ἐς πλευράς θ' ἵείς,  
δοκῶν Ἠρινῦς θεὰς ἀμύνεσθαι τάδε,  
ώς αἰματηρὸν πέλαγος ἔξανθεῖν ἀλός.

295

κἀν τῷδε πᾶς τις, ὡς ὁρῷ βουφόρβια  
πίπτοντα καὶ πορθούμεν', ἔξωπλίζετο,  
κόχλους τε φυσῶν συλλέγων τ' ἐγχωρίους  
πρὸς εὐτραφεῖς γὰρ καὶ νεανίας ξένους  
φαύλους μάχεσθαι βουκόλους ἡγούμεθα.  
πολλοὶ δ' ἐπληρώθημεν ἐν μακρῷ χρόνῳ.  
πίπτει δὲ μανίας πίτυλον δὲ ξένος μεθεῖς,  
στάζων ἀφρῷ γένειον· ὡς δ' ἐσείδομεν  
προύργου πεσόντα, πᾶς ἀνὴρ ἔσχεν πόνον  
βάλλων ἀράσσων. ἄτερος δὲ τοῦν ξένοιν  
ἀφρόν τ' ἀπέψη σώματός τ' ἐτημέλει  
πέπλων τε προυκάλυπτεν εὐπήνους ὑφάσ,  
καραδοκῶν μὲν τάπιόντα τραύματα,  
φίλον δὲ θεραπείαισιν ἀνδρ' εὐεργετῶν.

300

305

310

291 κτείνει L P : corr. p      292 ταντὰ nisi fallor L P      lacunam  
post 292 statuit Bruhn: post 293 Kirchhoff      294 Ἀ' φασκ' Badham:  
fortasse δάξας      295 θανούμενοι L P, sed suprascr. μβ super av L :  
θανουμένου Wilamowitz      296 δ L p : ἡ P      χερὶ σπάσας Pierson :  
περισπάσας L P      298 πλευράς θ' Reiske : πλευράς L P      300 ὕσθι  
Markland: cf. Cycl. 647      πέλαγος L P: πέλανον p      303 συλλέ-  
γοντ' P: corr. p      306 ἐν παύρῳ Wecklein: οὐ μακρῷ Nauck (ἐν  
μικρῷ l)      311 ἀπέψα L P et libri Luciani Amor. 47: corr. Elmsley  
312 πέπλου τε Lucianus      εὐπήκτους ὑφάσ p et codd. aliquot Luciani :  
εὐπήκτους ὑφάσ codd. alii Luciani et Musurus

ἔμφρων δ' ἀνάξας ὁ ξένος πεσήματος  
315  
ἔγνω κλύδωνα πολεμίων προσκείμενον  
καὶ τὴν παροῦσαν συμφορὰν αὐτοῦ πέλας,  
ἄμωξέ θ'. ἡμεῖς δ' οὐκ ἀνίεμεν πέτροις  
βάλλοντες, ἄλλος ἄλλοθεν προσκείμενοι.  
οὖ δὴ τὸ δεινὸν παρακέλευσμ' ἡκούσαμεν.  
320  
Πυλάδη, θανούμεθ', ἄλλ' ὅπως θανούμεθα  
κάλλισθ'. ἔπου μοι, φάσγανον σπάσας χερί.—

ώς δ' εἴδομεν δίπαλτα πολεμίων ξίφη,  
φυγῇ λεπαίας ἐξεπίμπλαμεν νάπας.  
ἄλλ', εἰ φύγοι τις, ἄτεροι προσκείμενοι  
325  
ἐβαλλον αὐτούς· εἰ δὲ τούσδ' ὥσαίατο,  
αὐθις τὸ νῦν ὑπεῖκον ἥραστεν πέτροις.  
ἄλλ' ἦν ἄπιστον· μυρίων γὰρ ἐκ χερῶν  
οὐδεὶς τὰ τῆς θεοῦ θύματ' εὐτύχει βαλών.  
μόλις δέ νιν τόλμῃ μὲν οὐ χειρούμεθα,  
330  
κύκλῳ δὲ περιβαλόντες ἐξεκλέψαμεν  
πέτροισι χειρῶν φάσγαν', ἐσ δὲ γῆν γόνν  
καμάτῳ καθεῖσαν. πρὸς δ' ἀνακτα τῆσδε γῆς  
κομίζομέν νιν. ὁ δ' ἐσιδῶν ὅστον τάχος  
335  
ἐσ χέριβάσ τε καὶ σφαγεῖ· ἐπειπέ σοι.

ηὗχου δὲ τοιάδ', ὡ νεανί, σοι ξένων  
σφάγια παρεῖναι· καν ἀναλίσκης ξένους  
τοιούτοις, τὸν σὸν Ἐλλὰς ἀποτείσει φόνον  
δίκας τίνοντα τῆς ἐν Αὐλίδι σφαγῆς.

Xo. θαυμάστ' ἐλεξας τὸν μανένθ', ὅστις ποτὲ  
340  
Ἐλληνος ἐκ γῆς πόντον ἥλθεν ἄξενον.

Iφ. εἴέν· σὺ μὲν κόμιζε τοὺς ξένους μολῶν,

316 ἔγνωκε L P: corr. Scaliger 318 πέτροις suprascr. L:  
πέτρους in textu L P 327 αὐθις] αὐτις l: οὐτις P et ut videtur L  
ἡρασσον PL: corr. Musurus 329 λαβών P 331 περιβάλλοντες  
L P: corr. Reiske 332 πέπλοισι Koechly  
333 καθεῖσα P: corr. p 335 ἐσ Valckenaer: τε L P: πρὸς  
(πρ) Housman σφάγι' LP: corr. Musgrave: cf. Lycophr. 196  
336 ηὗχου Mekler, cf. 354 seqq.: εὔχου L P σοι ξένων] σοι θαμὰ  
Stadtmueller: πολλά σοι Barthold 340 μανένθ' Kaehler: φανένθ' LP

τὰ δ' ἐνθάδ' ἡμεῖς ὅσια φροντιούμεθα. . . .

ὦ καρδία τάλαινα, πρὸν μὲν ἐς ἔνους  
γαληνὸς ἥσθα καὶ φιλοικτίρμων ἀεί,  
ἐς θούμόφυλον ἀναμετρουμένη δάκρυ,  
“Ἐλληνας ἄνδρας ἡνίκ’ ἐς χέρας λάβοις.  
νῦν δ’ ἐξ ὀνείρων οἶσιν ἡγριώμεθα,  
δοκοῦσ’ Ὁρέστην μηκέθ’ ἥλιον βλέπειν,  
δύσνουν με λήψεσθ’, οἴτινές ποθ’ ἥκετε.  
καὶ τοῦτ’ ἄρ’ ἦν ἀληθές, ἥσθόμην, φίλαι  
οἱ δυστυχεῖς γὰρ τοῖσι δυστυχεστέροις  
αὐτὸὶ κακῶς πράξαντες οὐ φρονοῦσιν εὖ.  
ἄλλ’ οὕτε πνεῦμα Διόθεν ἥλθε πώποτε,  
οὐ πορθμίς, ἥτις διὰ πέτρας Συμπληγάδας  
‘Ἐλένην ἀπήγαγ’ ἐνθάδ’, ἦ μ’ ἀπώλεσεν,  
Μενέλεων θ’, ἵν’ αὐτοὺς ἀντετιμωρησάμην,  
τὴν ἐνθάδ’ Αὐλιν ἀντιθεῖσα τῆς ἐκεῖ,  
οὐ μ’ ὥστε μόσχον Δαναΐδαι χειρούμενοι  
ἔσφαζον, ἱερεὺς δ’ ἦν ὁ γεννήσας πατήρ.  
οἵμοι—κακῶν γὰρ τῶν τότ’ οὐκ ἀμνημονῶ—  
ὅσας γενείου χέντας ἐξηκόντισα  
γονάτων τε τοῦ τεκόντος, ἐξαρτωμένη,  
λέγουσα τοιάδ’. Ὡ πάτερ, νυμφεύομαι  
νυμφεύματ’ αἰσχρὰ πρὸς σέθεν· μῆτηρ δ’ ἐμὲ  
σέθεν κατακτείνοντος Ἀργεῖαί τε νῦν  
ὑμνοῦσιν ὑμεναίοισιν, αὐλεῖται δὲ πᾶν  
μέλαθρον· ἡμεῖς δ’ ὀλλύμεσθα πρὸς σέθεν.  
“Αἰδης Ἀχιλλεὺς ἦν ἄρ’, οὐχ ὁ Πηλέως,  
οὗ μοι προσείσας πόσιν, ἐν ἄρμάτων ὅχοις  
ἐς αίματηρὸν γάμον ἐπόρθμευσας δόλῳ.

343 ὅσια Reiske: οἶα L P 346 εἰς τὸ δμόφυλον L P 347 vide sub v. 258 351 ἥσθόμην Ludv. Dindorf: ἥχθόμην L P 352 τοῖσιν εὐτυχεστέροις L P: corr. Wecklein 357 Μενέλαιον L P 359 οὗ Pierson: οὐ L P 361 τότ’ Musurus: τοῦδ’ L P 365 ἐμὲ Reiske: ἐμῇ L P 366 νῦν Heath: νιν L P 370 προσεῖπας L P: corr. Bothe: προειπῶν Hartung μ’ ὅχοις Nauck

IΦΙΓΕΝΕΙΑ Η ΕΝ ΤΑΤΡΟΙΣ

ἔγὼ δὲ λεπτῶν ὅμμα διὰ καλυμμάτων  
ἔχουσ', ἀδελφόν τ' ὄνκ ἀνειλόμην χεροῦν,  
—ὅς νῦν ὅλωλεν—οὐ κασιγνήτη στόμα  
συνῆψ' ὑπ' αἰδοῦς, ὡς ἰοῦσ' ἐς Πηλέως  
μέλαθρα· πολλὰ δ' ἀπεθέμην ἀσπάσματα  
ἐς αὐθις, ὡς ἥξουσ' ἐς Ἀργος αὖ πάλιν.

375

ὦ τλῆμον, εὶς τέθνηκας, ἐξ οἴων καλῶν  
ἔρρεις, Ὁρέστα, καὶ πατρὸς ζηλωμάτων. . . .  
τὰ τῆς θεοῦ δὲ μέμφομαι σοφίσματα,  
ἥτις βροτῶν μὲν ἦν τις ἄψηται φόνου,  
ἥ καὶ λοχείας ἥ νεκροῦ θίγη χεροῦν,  
βωμῶν ἀπείργει, μυσαρὸν ὡς ἡγουμένη,  
αὐτὴ δὲ θυσίας ἥδεται βροτοκτόνοις.  
οὐκ ἔσθ' ὅπως ἔτεκεν ἀν ἥ Διὸς δάμαρ  
Λητῷ τοσαύτῃ ἀμαθίαν. ἔγὼ μὲν οὖν  
τὰ Ταυτάλου θεοῖσιν ἔστιάματα  
ἀπιστα κρίνω, παιδὸς ἡσθῆναι βορᾶ,  
τοὺς δ' ἐνθάδ', αὐτὸν δὲ οὗτας ἀνθρωποκτόνους,  
ἐς τὴν θεὸν τὸ φαῦλον ἀναφέρειν δοκῶ.  
οὐδένα γὰρ οἷμαι δαιμόνων εἶναι κακόν.

380

385

390

Xo. —

κυάνεαι κυάνεαι

[στρ.

σύνοδοι θαλάσσας, ἵν' οἶ-

στρος δὲ πετόμενος Ἀργόθεν ἄ-

ξενον ἐπ' οἴδμα διεπέρασεν . . .

395

Ἄστιήτιδα γαῖαν

Εὐρώπας διαμείψας.

373 τ' οὖκ ἀνειλόμην Hermann (οὗτ' ἀνειλόμην Tyrwhitt): τοῦτον  
εἰλόμην L P 374 κασιγνήτω suprascr. in L 377 εἰσαῦτις L P  
378 καλῶν Reiske: κακῶν L P 384 αὐτῇ L P 385 ἔτεκεν ἀν]]  
ἔτικτεν Porson: ἀν ἔτεκεν Hartung 387, 389 Ταυτάλου τε et  
τοὺς τ' Hermann 390 τὴν Markland: τὸν L P τὸ L: τὸν P  
393 ἵν' Hermann: ἥν L P 394 πετόμενος L P: ποτώμενος l  
395 ἀξενον Markland: εὔξενον l: εὔξεινον L P post διεπέρασεν add.  
ποτε l: Ἰώ Kirchhoff: Ιοῦς Erfurdt

ΕΤΡΙΠΙΔΟΥ

τίνες ποτ' ἄρα τὸν εὔνυδρον δονακόχλοα  
λιπόντες Εύρωταν ἥ

400

ρεύματα σεμνὰ Δίρκας

ἔβασαν ἔβασαν ἀμεικτον αἶν, ἐνθα κούρα  
δῖᾳ τέγγει

405

βωμοὺς καὶ περικίονας

ναοὺς αἷμα βρότειον;

ἡ ροθίοις εἰλατίνας

[ἀντ.

δικρότοισι κώπας ἔπλευ-

σαν ἐπὶ πόντια κύματα, νά-

ιον ὅχημα λινοπόροις αὔραις,

410

φιλόπλοουτον ἄμιλλαν

αὔξουντες μελάθροισιν;

φίλα γὰρ ἐλπίς γ', ἐπὶ τε πήμασιν βροτῶν

415

ἄπληστος ἀνθρώποις, ὅλ-

βον βάρος σὶ φέρονται

πλάνητες ἐπ' οἴδμα πόλεις τε βαρβάρους περῶντες,

420

κοινῷ δόξῃ

γνώμα δ' οἵς μὲν ἄκαιρος ὅλ-

βον, τοῖς δ' ἐς μέσον ἥκει.

πῶς πέτρας τὰς συνδρομάδας,

[στρ.

πῶς Φιωεῖδᾶν ἀν-

πνους ἀκτὰς ἐπέρασαν

παρ' ἀλιον

αἰγιαλὸν ἐπ' Ἀμφιτρί-

425

399 δονακόχλοα L<sup>2</sup> P: δονακόχλοον primitus, ut videtur, L  
403 sq. κούρα διατέγγει L P: corr. Elmsley 405 sq. περὶ κλονα  
ναοῦ (ναῶν l) L P: corr. Elmsley 407 ἐλατίνοις (εἰλατίνοις l) et  
κώπαις L P: corr. Wecklein 409 ἔκελσαν Stadtmueller νότια  
Bergk: cf. 394 414 γ' ἐπὶ τε scripsi: γένετ' ἐπὶ L P, sc. γ' ἐν  
τε, suprascripto ἐπὶ: ἐγένετ' Musurus: ἐν τ' ἐπιπάμασιν Housman  
πήμασιν P: πήμασι L 417 τε l in rasura: om. P 418 κοιναὶ<sup>1</sup>  
δόξαι L P: κεναὶ l 421 τὰς συνδρομάδας πέτρας L P: trai. Musgrave:  
cf. v. 439 422 φιωηῆδας L P: corr. Rauchenstein 423 ἀνπνοuous  
suspectum: λιγύπνους Wilamowitz 425 παράλιον L P: divisit  
Seidler: παρ' ἀλιμενον olim Wecklein

ΙΦΙΓΕΝΕΙΑ Η ΕΝ ΤΑΤΡΟΙΣ

τας ροθίψ δραμόντες,  
ὅπου πεντήκοντα κορᾶν  
Νηρήδων . . . χοροὶ<sup>430</sup>  
μέλπουσιν ἔγκυκλιοι,  
πλησιστίοισι πνοαῖς  
συριζόντων κατὰ πρύμναν  
εὐναίων πηδαλίων  
αὔραις (σὺν) νοτίαις  
ἢ πνεύμασι Ζεφύρου,  
τὰν πολυόρνιθον ἐπ' αἰ-  
αν, λευκὰν ἀκτάν, Ἀχιλῆ-  
ος δρόμους καλλισταδίους,  
ἄξεινον κατὰ πόντον;

εἴθ' εὐχαῖσιν δεσποσύνοις [ἀντ.  
Λήδας Ἐλένα φίλα  
παῖς ἐλθοῦσα τύχοι τὰν  
Τρωάδα λι-  
ποῦσα πόλιν, ἦν' ἀμφὶ χαί-  
τᾳ δρόσον αίματηρὰν  
ἐλιχθεῖσα λαιμοτόμῳ  
δεσποίνας χειρὶ θάνοι  
ποινὰς δοῦσ' ἀντιπάλους.<sup>445</sup>

ἀδίσταν δ' ἀγγελίαν  
δεξαίμεσθ', Ἐλλάδος ἐκ γᾶς  
πλωτήρων εἴ τις ἔβα,  
δουλείας ἐμέθεν

428 νηρηίδων L P      Νηρήδων (ποσὶ) χοροὶ, mīro metro, Hermann: cf.  
445: fortasse δῆλα χοροὶ vel Νηρέως ἔκδηλα χοροὶ: nam ubique saltant,  
hic conspiciuntur: cf. Catull. 64, 15 sq., Mosch. 2, 118      429 ἔγκυκ-  
λοις L P: corr. Heath      430 καὶ ante πλησιστίοισι add. incertum  
mihi utrum L an l      432 εὐνάνω Bothe      433 σὺν add. Weck-  
lein: ἐν add. l      435 πολιόρνιθον L P      436 ἀχιλλῆος L P  
438 ἄξεινον P: \*ξεινον L: εὐ versui antecedenti add. l      439 δεσπο-  
σύνας L P: corr. Markland      442 τρωάδα L P      444 εἰλιχθεῖσα  
L P: corr. l      445 χερὶ L P      θάνη L P: corr. Seidler      447 ἥδιστ'  
ἦν τὴνδ' L P: post multos correxi      448 δεξαίμεσθ' L P: corr. l

δειλαίας παυσίπονος·  
κάν γὰρ ὀνείροισι συνεί-  
ην δόμοις πόλει τε πατρῷ-  
ᾳ, τερπνῶν ὑπνων ἀπόλαυ-  
σιν, κοινᾶν χάριν ὅλβου.

455

— ἀλλ' οὖδε χέρας δεσμοῖς δίδυμοι  
συνερεισθέντες χωροῦσι, νέον  
πρόσφαγμα θεᾶς· σιγάτε, φίλαι.  
τὰ γὰρ Ἑλλήνων ἀκροθίνια δὴ

ναοῖσι πέλας τάδε βαίνει·  
οὐδ' ἀγγελίας ψευδεῖς ἔλακεν  
βουφορβὸς ἀνήρ.

— ὁ πότνι', εἴ σοι τάδ' ἀρεσκόντως  
πόλις ἥδε τελεῖ, δέξαι θυσίας,  
ἀς ὁ παρ' ἡμῖν νόμος οὐχ δσίας  
[Ἑλλῆσι διδοὺς] ἀναφαίνει.

460

465

## ΙΦ. εἰέν·

τὰ τῆς θεοῦ μὲν πρῶτον ὡς καλῶς ἔχῃ  
φροντιστέον μοι. μέθετε τῶν ξένων χέρας,  
ὡς ὄντες ἱεροὶ μηκέτ' ὥστι δέσμιοι.  
ναοῦ δ' ἔσω στέίχοντες εὐτρεπίζετε  
ἀ χρὴ πὶ τοῖς παροῦσι καὶ νομίζεται.  
φεῦ·

τίς ἄρα μήτηρ ἡ τεκοῦσ' ὑμᾶς ποτε  
πατήρ τ'; ἀδελφή τ', εἰ γεγώσα τυγχάνει . . .  
οἵων στερεῖσα διπτύχων νεανιῶν

470

452 κάν γὰρ Herwerden: καὶ γὰρ l: γὰρ L P: ὡς γὰρ Wecklein  
ὄνείροισι συνείν Fritzsche: ὀνείρασι συμβαίην L P: lectio incerta  
454 ὑπνῶν Hermann: ὑμνῶν L P ἀπολαύειν l 455 ὅλβα L P:  
corr. Kōchly: ὅλβω l 456 Iphigeniae 463 Chori notas praeaf.  
L P: delevit Seidler: paragraphos nos posuimus δίδυμοι Mark-  
land: διδύμοις L P 466 Ἑλλῆσι διδούς seclusit Bergk: lectio dubia  
470 ναοὺς L P: corr. Valckenaer 474 στερηθεῖσα L P: corr.  
Scaliger

ΙΦΙΓΕΝΕΙΑ Η ΕΝ ΤΑΤΡΟΙΣ

ἀνάδελφος ἔσται.—τὰς τύχας τίς οἶδ' ὅτῳ  
τοιαῦδ' ἔσονται; πάντα γὰρ τὰ τῶν θεῶν  
ἔς ἀφανὲς ἔρπει, κοῦδεν οἶδ' οὐδεὶς κακὸν

475

· · · · ·  
η γὰρ τύχη παρήγαγ' ἔς τὸ δυσμαθέσ.

πόθεν ποθ' ἡκετ', ὁ ταλαίπωροι ξένοι;  
ώς διὰ μακροῦ μὲν τήνδ' ἐπλεύσατε χθόνα,  
μακρὸν δ' ἀπ' οἴκων χρόνον ἔσεσθ' ἀεὶ κάτω.

480

Ορ. τί ταῦτ' ὀδύρη, καπὶ τοῖς μέλλουσι νῷν  
κακοῖσι λυπεῖσ, ητις εἰ ποτ', ὁ γύναι;  
οὗτοι νομίζω σοφόν, δις ἀν μέλλων κτενεῦν  
οἴκτῳ τὸ δεῖμα τοὺλέθρου νικᾶν θέλῃ,  
οὐχ ὅστις "Αἰδην ἐγγὺς ὄντ' οἰκτίζεται  
σωτηρίας ἄνελπις· ώς δύ' ἐξ ἐνὸς  
κακῷ συνάπτει, μωρίαν τ' ὀφλισκάνει  
θυήσκει θ' ὁμοίως· τὴν τύχην δ' ἔân χρεών.  
ἡμᾶς δὲ μὴ θρήνει σύ· τὰς γὰρ ἐνθάδε  
θυσίας ἐπιστάμεσθα καὶ γιγνώσκομεν.

485

Ιφ. πότερος ἄρ' ὑμῶν ἐνθάδ' ὀνομασμένος  
Πυλάδης κέκληται; τόδε μαθεῖν πρῶτον θέλω.

Ορ. ὃδ', εἴ τι δή σοι τοῦτ' ἐν ἡδονῇ μαθεῖν.

495

Ιφ. ποίας πολίτης πατρίδος "Ελληνος γεγώς;

Ορ. τί δ' ἀν μαθοῦσα τόδε πλέον λάβοις, γύναι;

Ιφ. πότερον ἀδελφῷ μητρός ἔστον ἐκ μιᾶς;

Ορ. φιλότητί γ'. ἐσμὲν δ' οὐ καστιγνήτω, γύναι.

Ιφ. σοὶ δ' ὄνομα ποῖον ἔθεθ' ὁ γεννήσας πατήρ;

Ορ. τὸ μὲν δίκαιον Δυστυχῆς καλοίμεθ' ἄν.

500

Ιφ. οὐ τοῦτ' ἔρωτῷ· τοῦτο μὲν δὸς τῇ τύχῃ.

Ορ. ἀνώνυμοι θανόντες οὐ γελῶμεθ' ἄν.

477 lacunam indicavit Bruhn: σαφῶς pro κακὸν Wecklein 481 μα-  
κρὺν δ' ἀπ' οἴκων χθονὸς Hirzel 482 sqq. Oresti L P: Pyladae  
tribuit Monk: cf. 494 482 νῷν L p: rasura in P: νῷ Porson  
484 κτενεῦν Seidler: θανεῦν L P 486 οὐχ] οὐδ' Hermann 487 ἄν  
ἐλπῖς L P 494 Oresti L P, Pyladi tribuit Blomfield 48' ἔστι  
δῆ L P: corr. l 496-569 lineolae pro personarum notis in L  
500 δυστυχεῖς L P: corr. Barthold 502 γελῶμεθ' L P

Ιφ. τί δὲ φθονεῖς τοῦτο; ἢ φρονεῖς οὕτω μέγα;

Ορ. τὸ σῶμα θύσεις τούμον, οὐχὶ τοῦνομα.

Ιφ. οὐδ' ἀν πόλιν φράσειας ἥτις ἐστί σοι;

505

Ορ. ζητεῖς γὰρ οὐδὲν κέρδος, ὡς θανουμένῳ.

Ιφ. χάρω δὲ δοῦναι τήνδε κωλύει τί σε;

Ορ. τὸ κλεινὸν Ἀργος πατρόδ' ἐμὴν ἐπεύχομαι.

Ιφ. πρὸς θεῶν, ἀληθῶς, ὡς ξέν', εἰ κεῖθεν γεγώς;

Ορ. ἐκ τῶν Μυκηνῶν ⟨γ⟩, αἴ ποτ' ἥσαν ὅλβιαι.

510

Ιφ. φυγὰς ⟨δ⟩ ἀπῆρας πατρόδος, ἢ ποιὰ τύχη;

Ορ. φεύγω τρόπον γε δή τιν' οὐχ ἔκὼν ἔκών.

Ιφ. ἄρ' ἂν τί μοι φράσειας ὡν ἐγὼ θέλω;

Ορ. ὡς ἐν παρέργῳ τῆς ἐμῆς δυσπραξίας.

Ιφ. καὶ μὴν ποθεινός γ' ἥλθες ἐξ Ἀργούς μολών.

515

Ορ. οὐκον ἐμαυτῷ γ'. εἰ δὲ σοί, σὺ τοῦτ' ἔρα.

Ιφ. Τροίαν ἵσως οἶσθ', ἡς ἀπανταχοῦ λόγος.

Ορ. ὡς μήποτ' ἀφελόν γε μηδ' ἰδὼν ὅναρ.

Ιφ. φασίν νιν οὐκέτ' οὐσαν οἴχεσθαι δορί.

Ορ. ἔστιν γὰρ οὗτος οὐδ' ἄκραντ' ἥκουσατε.

520

Ιφ. Ἐλένη δ' ἀφίκται δῶμα Μενέλεω πάλιν;

Ορ. ἥκει, κακῶς γ' ἐλθοῦσα τῶν ἐμῶν τινι.

Ιφ. καὶ ποῦ στι; κάμοὶ γάρ τι προυφείλει κακόν.

Ορ. Σπάρτη ἔννοικεν τῷ πάρος ἔννευνέτη.

Ιφ. ὡς μῖσος εἰς Ἑλληνας, οὐκ ἐμοὶ μόνῃ.

525

Ορ. ἀπέλαυσα κάγῳ δή τι τῶν κείνης γάμων.

Ιφ. νόστος δ' Ἀχαιῶν ἐγένεθ', ως κηρύσσεται;

Ορ. ώς πάνθ' ἀπαξ με συλλαβοῦσ' ἀνιστορεῖς.

Ιφ. πρὶν γὰρ θανεῖν σε, τοῦδ' ἐπαυρέσθαι θέλω.

Ορ. ἔλεγχ', ἐπειδὴ τοῦδ' ἐρᾶς· λέξω δ' ἐγώ.

530

Ιφ. Κάλχας τις ἥλθε μάντις ἐκ Τροίας πάλιν;

Ορ. δλωλεν, ώς ἦν Μυκηναίοις λόγος.

503 φθονεῖς L: φρονεῖς P      507 σὲ τί; Monk, sed τι indefinitum esse videtur      510 γ' add. Monk      511 δ' add. Scaliger  
 513 sq. post 516 trai. Badham      521 λεκτρὰ Μενέλεω Weil: , λῦμα  
 Μενέλεω, Bruhn      529 τοῦδ'] τοῦτ' Paley      532 ως γ' ἦν  
 Lenting

ΙΦΙΓΕΝΕΙΑ Η ΕΝ ΤΑΤΡΟΙΣ

Ιφ. ὁ πότνι', ὡς εῦ.—τί γὰρ ὁ Λαέρτου γόνος;

Ορ. οὕπω νευόστηκ' οἶκον, ἔστι δ', ὡς λόγος.

Ιφ. ὅλοιτο, νόστου μήποτ' ἐs πάτραν τυχών.

535

Ορ. μηδὲν κατεύχου· πάντα τάκείνου νοσεῖ.

Ιφ. Θέτιδος δ' ὁ τῆς Νηρῆδος ἔστι παῖς ἔτι;

Ορ. οὐκ ἔστιν· ἄλλως λέκτρ' ἔγημ' ἐν Αὐλίδι.

Ιφ. δόλια γάρ, ὡς ἵσασιν οἱ πεπονθότες.

Ορ. τίς εἰ ποθ'; ὡς εῦ πυνθάνη τάφ' Ἐλλάδος.

540

Ιφ. ἐκεῦθέν εἰμι· παῖς ἔτ' οὖσ' ἀπωλόμην.

Ορ. δρθῶς ποθεῖς ἄρ' εἰδέναι τάκεῖ, γύναι.

Ιφ. τί δ' ὁ στρατηγός, ὃν λέγουσ' εὐδαιμονεῖν;

Ορ. τίς; οὐ γὰρ ὃν γ' ἐγῷδα τῶν εὐδαιμόνων.

Ιφ. Ἀτρέως ἐλέγετο δὴ τις Ἀγαμέμνων ἄναξ.

545

Ορ. οὐκ οἶδ'. ἄπελθε τοῦ λόγου τούτου, γύναι.

Ιφ. μὴ πρὸς θεῶν, ἀλλ' εἴφ', ἵν' εὐφρανθῶ, ξένε.

Ορ. τέθνηχ' ὁ τλήμων, πρὸς δ' ἀπώλεσέν τινα.

Ιφ. τέθνηκε; ποίᾳ συμφορᾷ; τάλαιν' ἐγώ.

Ορ. τί δ' ἔστέναξας τοῦτο; μῶν προσῆκέ σοι;

550

Ιφ. τὸν δλβον αὐτοῦ τὸν πάροιθ' ἀναστένω.

Ορ. δεινῶς γὰρ ἐκ γυναικὸς οἴχεται σφαγεῖς.

Ιφ. ὁ πανδάκρυτος ἡ κτανοῦσα . . . χῶ κτανών.

Ορ. παῦσαί νυν ἥδη μηδ' ἐρωτήσῃς πέρα.

Ιφ. τοσόνδε γ', εἰ ζῆται τοῦ ταλαιπώρου δάμαρ.

555

Ορ. οὐκ ἔστι· παῖς νιν ὃν ἔτεχ', οὗτος ὄλεσεν.

Ιφ. ὁ συνταραχθεὶς οἶκος. ὡς τί δὴ θέλων;

Ορ. πατρὸς θανόντος τήνδε τιμωρούμενος.

Ιφ. φεῦ·

ώς εῦ κακὸν δίκαιον εἰσεπράξατο.

533 εὖ· τί Musgrave: ἔστι LP      537 δ' δ L P: δὲ Elmsley  
 538 ἄλλως l: ἄλλως δὲ P et fortasse L      539 ιτασιν Nauck: φασιν LP: γε φασιν l      552 δεινὸς P      553 θανὼν l (\*ανῶν L): de Aulide  
 Badham      554 ἐρωτήσεις LP      556 παῖς L: πῶς P      558 τήνδε  
 cogitat      suspectum: fortasse etiam nunc illam aspicere videtur: τήνδε τιμωρῶν  
 δίκην Weil

Ορ. ἀλλ' οὐ τὰ πρὸς θεῶν εὐτυχεῖ δίκαιος ὁν.560

Ιφ. λείπει δ' ἐν οἴκοις ἄλλον Ἀγαμέμνων γόνον;

Ορ. λέλοιπεν Ἡλέκτραν γε παρθένον μίαν.

Ιφ. τί δέ; σφαγείσης θυγατρὸς ἔστι τις λόγος;

Ορ. οὐδεὶς γε, πλὴν θανοῦσαν οὐχ ὄρâν φάος.

Ιφ. τάλαιν' ἐκείνη χώ κτανῶν αὐτὴν πατήρ.565

Ορ. κακῆς γυναικὸς χάριν ἄχαριν ἀπώλετο.

Ιφ. δ τοῦ θανόντος δ' ἔστι πᾶīς Ἀργει πατρός;

Ορ. ἔστ', ἄθλιός γε, κούδαμον καὶ πανταχοῦ.

Ιφ. ψευδεῖς ὅνειροι, χαίρετ<sup>·</sup> οὐδὲν ἥτ<sup>·</sup> ἄρα.

Ορ. οὐδ' οἱ σοφοί γε δαίμονες κεκλημένοι570  
πτηνῶν ὀνείρων εἰσὶν ἀψευδέστεροι.

πολὺς ταραγμὸς ἐν τε τοῖς θείοις ἐνι  
κάν τοῖς βροτείοις. ἐν δὲ λυπεῖται μόνον,  
ὅς οὐκ ἄφρων ὡν μάντεων πεισθεὶς λόγοις  
ὅλωλεν—ώς ὅλωλε τοῖσιν εἰδόσιν.575

Χο. φεῦ φεῦ· τί δ' ἡμεῖς οἴ τ' ἔμοὶ γεννήτορες;  
ἄρ' εἰσίν; ἄρ' οὐκ εἰσίν; τίς φράσειεν ἄν;

Ιφ. ἀκούσατ<sup>·</sup> ἐς γὰρ δή τιν' ἥκομεν λόγον,  
ὑμῖν τ' ὄνησιν, ὃ ξένοι, σπουδῆς ἄμα  
κάμοι. τὸ δ' εὖ μάλιστά γ' οὕτω γίγνεται,580  
εἰ πᾶσι ταῦτὸν πρᾶγμ' ἀρεσκόντως ἔχει.

Θέλοις ἄν, εἰ σώσαιμί σ', ἀγγεῖλαί τί μοι  
πρὸς Ἀργὸς ἐλθῶν τοῖς ἔμοῖς ἐκεῖ φίλοις,  
δέλτον τ' ἐνεγκεῦν, ἦν τις οἰκτίρας ἐμὲ  
ἔγραψεν αἰχμάλωτος, οὐχὶ τὴν ἐμὴν585

φονέα νομίζων χεῖρα, τοῦ νόμου δ' ὑπο  
θνήσκειν τὰ τῆς θεοῦ, τάδε δίκαι<sup>·</sup> ἡγουμένης;

570 Ορ. add. Heath: om. L P: vide sub v. 572 οὐδ' Hermann:  
οὐθ<sup>·</sup> L P 572 lineolam praeſ. (sc. Oresti tribuit) l, ut videtur  
θεοῖς L P: corr. Barnes 573 λυπεῖται L P<sup>2</sup>: \*\*\*\*ται P: λείπεται l  
574 δος olim Wecklein, cf. 487, 488: ὅτ<sup>·</sup> L P 576 τ' ἔμοι om. P sed  
ipse, ut videtur, supplevit 579 σπεύδοντο<sup>·</sup> Musgrave (et ἱκόμην λόγον  
supra) 580 τόδ<sup>·</sup> εὖ L P γ' οὕτω τοῦτο Nauck: γ' ὧδε Porson  
582 θέλεις ἄν L P 587 τὰ τῆς scripsi: τα τον Π: γε τῆς L P:  
σφε, τῆς Markland τάδε Pierson: ταῦτα L P ἡγουμένου (sc.  
νόμου) Grenfell et Hunt

ΙΦΙΓΕΝΕΙΑ Η ΕΝ ΤΑΤΡΟΙΣ

οὐδένα γὰρ εἶχον ὅστις ἀγγεῖλαι μολὼν  
ἐσ "Αργος αὐθις, τάς ⟨τ'⟩ ἐμὰς ἐπιστολὰς  
πέμψειε σωθεὶς τῶν ἐμῶν φίλων τινί.

590

σὺ δ'—εἰ γάρ, ως ἔοικας, οὔτε δυσμενὴς  
καὶ τὰς Μυκῆνας οἰσθα χοῦς κάγῳ θέλω—  
σωθητι, καὶ σὺ μισθὸν οὐκ αἰσχρὸν λαβών,  
κούφων ἔκατι γραμμάτων σωτηρίαν.

οὗτος δ', ἐπείπερ πόλις ἀναγκάζει τάδε, 595

θεῷ γενέστθω θῦμα χωρισθεὶς σέθεν.

Ορ. καλῶς ἔλεξας τἄλλα πλὴν ἔν, ω̄ ξένη·

τὸ γὰρ σφαγῆναι τόνδε μοι βάρος μέγα.  
δ ναυστολῶν γάρ εἴμ' ἐγὼ τὰς συμφοράς,  
οὗτος δὲ συμπλεῖ τῶν ἐμῶν μόχθων χάριν. 600  
οὕκουν δίκαιον ἐπ' ὀλέθρῳ τῷ τοῦδ' ἐμὲ  
χάριν τίθεσθαι καύτὸν ἐκδῦναι κακῶν.

ἀλλ' ως γενέστθω τῷδε μὲν δέλτον δίδον·  
πέμψει γὰρ "Αργος, ωστε σοι καλῶς ἔχειν·  
ἡμᾶς δ' ὁ χρήζων κτεινέτω. τὰ τῶν φίλων  
αἰσχιστον ὅστις καταβαλῶν ἐσ ξυμφορὰς  
αὐτὸς σέσωσται. τυγχάνει δ' οὐδὲν φίλος,  
ὅν οὐδὲν ἥσσον ἦ μὲ φῶς δρᾶν θέλω.

605

Ιφ. ω̄ λῆμ' ἄριστον, ως ἀπ' εὐγενοῦς τινος

ρίζης πέφυκας τοῖς φίλοις τ' δρθῶς φίλος. 610

τοιοῦτος εἴη τῶν ἐμῶν δροσπόρων

ὅσπερ λέλειπται. καὶ γὰρ οὐδὲν ἐγώ, ξένοι,

ἀνάδελφός εἰμι, πλὴν οὗδ' οὐχ δρῶσά νιν.

588-590 delevit Monk: sed ideo videtur neminem habuisse quem mitteret, quod primo lex id vetabat, deinde nemo Graecus advenerat (v. 258) cuius causa contra legem facere vellet 588 ἀγγεῖλαι L: ἀγγεῖλαι P 589 αὐθις L: αὐτις P: οὐδὲν δι Nauck τὰς τ'; Elmsley: τὰς L P P 590 τινί suprascr. L P: τινός in textu L P 591 δυσμενὴς P: δυσγενὴς L 592 φιλῶ Musgrave: δοὺς ἀγὼ θέλω Badham 598 τόνδ' ἐμοὶ Luc. Amor. c. 47 599 εἴμ' L P: corr. L aut l 601 ἐμοὶ suprascr. P 604 πέμψω Lucianus 606 εἰς συμ[ Π 607 σέσωσται L: σώσεται in rasura P 608 δν L p: δν P η με L P 610 δρθῶς suprascr. L vel l: δρθὸς L P

έπει δὲ βούλῃ ταῦτα, τόνδε πέμψομεν  
δέλτον φέροντα, σὺ δὲ θαυμῇ πολλὴ δέ τις  
προθυμία σε τοῦδ' ἔχουσα τυγχάνει.

615

Ορ. θύσει δὲ τὶς με καὶ τὰ δεινὰ τλήσεται;

Ιφ. ἐγώ· θεᾶς γὰρ τῆσδε προστροπὴν ἔχω.

Ορ. ἄξηλά γ', ὡς νεᾶνι, κούκ εὐδαιμονα.

Ιφ. ἀλλ' εἰς ἀνάγκην κείμεθ', ἦν φυλακτέον.

620

Ορ. αὐτὴ ξίφει θύουσα θῆλυς ἄρσενας;

Ιφ. οὔκ, ἀλλὰ χαίτην ἀμφὶ σὴν χερνίψομαι.

Ορ. ὁ δὲ σφαγεὺς τὶς; εἰ τάδ' ἵστορεῖν με χρή.

Ιφ. ἔσω δόμων τῶνδ' εἰσὶν οἵς μέλει τάδε.

Ορ. τάφος δὲ ποῖος δέξεται μ', ὅταν θάνω;

625

Ιφ. πῦρ ἱερὸν ἔνδον χάσμα τ' εὐρωπὸν πέτρας.

Ορ. φεῦ·

πῶς ἄν μ' ἀδελφῆς χεὶρ περιστελλειν ἄν;

Ιφ. μάταιον εὐχήν, ὡς τάλας, ὅστις ποτ' εἶ,

ηὗξω· μακρὰν γὰρ βαρβάρου ναίει χθονός.

630

οὐ μήν, ἐπειδὴ τυγχάνεις Ἀργεῖος ὁν,

ἀλλ' ὁν γε δυνατὸν οὐδ' ἐγὼ λείψω χάριν.

πολύν τε γάρ σοι κόσμου ἐνθήσω τάφῳ,

ξανθῷ τ' ἐλαίῳ σῶμα σὸν κατασβέσω,

καὶ τῆς ὀρείας ἀνθεμόρρυτον γάνος

ξουθῆς μελίσσης ἐς πυρὰν βαλὼ σέθεν.

635

ἀλλ' εἴμι δέλτον τ' ἐκ θεᾶς ἀνακτόρων

οἴσω· τὸ μέντοι δυσμενὲς μὴ μοὶ λάβῃς.

φυλάσσετ' αὐτούς, πρόσπολοι, δεσμῶν ἄτερ. . . .

ἴσως ἄελπτα τῶν ἐμῶν φίλων τινὶ

πέμψω πρὸς Ἀργος, δὸν μάλιστ' ἐγὼ φιλῶ,

640

καὶ δέλτος αὐτῷ ζῶντας οὖς δοκεῖ θαυεῖν

618 τῆνδε Bothe et Π συμ\*\*ραν ε[χω Π      619 ἄξηλον Bothe  
621 κτεινουσα Π 622 οὐκ Π l: οὐκουν LP      620 χερνίψομαι suprascr.  
L P: χερνίσομαι L P in textu 626 χασματα ευρω[ Π πέτρας] χθονός  
Diod. 20. 14 628 om. Π 631 ἀλείψω Markland 633 ver-  
sum om. Musurus: κατασκεδῶ Geel 635 εἰς πῦρ ἐμβαλὼν L P: corr.  
Canter 636 τ' ἐκ l: τε L P 637 εἴσω P μή μου L P:  
corr. Reiske βάλῃς P

ΙΦΙΓΕΝΕΙΑ Η ΕΝ ΤΑΤΡΟΙΣ

λέγουσα πιστὰς ἡδονὰς ἀπαγγελεῖ.

No. — κατολοφύρομαι σὲ τὸν χερνίβων  
ῥάνισι μελόμενον αἰμακτᾶς. 645

Op. οἶκτος γὰρ οὐ ταῦτ', ἀλλὰ χαίρετ', ὁ ξέναι.

No. — σὲ δὲ τύχας μάκαρος, ὁ  
νεανία, σεβόμεθ', ἐσ  
πάτραν ὅτι ποτ' ἐπεμβάσῃ.

Pv. ἄζηλά τοι φίλοισι, θυησκόντων φίλων. 650

Xo. — ὁ σχέτλιοι πομπαί.  
— φεῦ φεῦ, διόλλυσαι.  
— αλαῖ αλαῖ. πότερος ὁ μᾶλλον;  
— ἔτι γὰρ ἀμφίλογα δίδυμα μέμονε φρήν,  
σὲ πάρος ἢ σὲ ἀναστενάξω γόοις. 655

Op. Πυλάδη, πέπονθας ταῦτὸ πρὸς θεῶν ἐμοί;  
Pv. οὐκ οἴδ'. ἐρωτᾶς οὐ λέγειν ἔχοντά με.

Op. τίς ἐστὶν ἡ νεᾶνις; ὡς Ἐλληνικῶς  
ἀνήρεθ' ἡμᾶς τούς τ' ἐν Ἰλίῳ πόνους  
νόστον τ' Ἀχαιῶν τόν τ' ἐν οἰωνοῖς σοφὸν  
Κάλχαντ' Ἀχιλλέως τ' ὄνομα, καὶ τὸν ἄθλιον  
Ἀγαμέμνον' ὡς φόκτιρ' ἀνηρώτα τέ με  
γυναικα παῖδάς τε. ἔστιν ἡ ξένη γένος  
ἐκεῖθεν Ἀργεία τις· οὐ γὰρ ἄν ποτε  
δέλτον τ' ἐπεμπε καὶ τάδ' ἐξεμάνθανεν,  
ὡς κοινὰ πράσσουσ', Ἀργος εἰ πράσσει καλῶς. 665

Pv. ἔφθης με μικρόν· ταῦτὰ δὲ φθάσας λέγεις,  
πλὴν ἔν· τὰ γὰρ τῶν βασιλέων παθήματα 670

642 λέγουσ' ἀπίστους Portus inter 643-5 et 647-9 responcionem  
fecit Hermann 649 ὅτι] δι Seidler ποτ'] πόδι Elmsley 650 τοι  
Hermann: τοῖς LP 651-655 paragraphos post Kirchhoffium addidi:  
notam Xo. ante 651 L<sup>2</sup>, ante 653 LP 654 μᾶλλον Musgrave:  
μέλλων LP 655 ἀμφίλογα editio Brubachiana: ἀμφίφλογα L:  
ἀμφίβλογα P ut videtur: ἀμφίβολα ρ μέμονε supraser. L: μέμηνε  
LP 656 ἢ σ' LP 664 φόκτειρεν LP 668 πράσσοι Hermann  
669 φθάσας L: φράσας P 670 τὰ γάρ τοι Hermann

ἴσασι πάντες, ὅν ἐπιστροφή τις ἦν.

ἀτὰρ διῆλθον χάτερον λόγον τινά.

Ορ. τίν'; ἐς τὸ κοινὸν δοὺς ἄμεινον ἀν μάθοις.

Πν. αἰσχρὸν θανόντος σοῦ βλέπειν ἡμᾶς φάος·  
κοινῇ τ' ἔπλευσα . . . δεῖ με καὶ κοινῇ θανεῖν. 675

καὶ δειλίαν γὰρ καὶ κάκην κεκτήσομαι

"Ἄργει τε Φωκέων τ' ἐν πολυπτύχῳ χθονί,  
δόξω δὲ τοῖς πολλοῖσι—πολλοὶ γὰρ κακοί—

προδοὺς σεσῷσθαί σ' αὐτὸς εἰς οἴκους μόνος  
ἡ καὶ φονεύσας ἐπὶ νοσοῦσι δώμασι 680

ράψαι μόρον σοι σῆς τυραννίδος χάριν,

ἔγκληρον ὡς δὴ σὴν κασιγνήτην γαμῶν.

ταῦτ' οὖν φοβοῦμαι καὶ δι' αἰσχύνης ἔχω,

κούκ ἔσθ' ὅπως οὐ χρὴ συνεκπυεῦσαι μέ σοι  
καὶ σὺν σφαγῆναι καὶ πυρωθῆναι δέμας, 685

φίλον γεγώτα καὶ φοβούμενον ψόγον.

Ορ. εὔφημα φώνει· τάμα δεῖ φέρειν κακά,  
ἀπλᾶς δὲ λύπας ἔξον, οὐκ οἶσα διπλᾶς.

δὲ γὰρ σὺ λυπρὸν κάπονελδιστον λέγεις,

ταῦτ' ἔστιν ἡμῖν, εἴ σε συμμοχθοῦντ' ἐμοὶ  
κτενῶ· τὸ μὲν γὰρ εἰς ἔμ' οὐ κακῶς ἔχει,  
πράσσονθ' ἀ πράσσω πρὸς θεῶν, λῦσαι βίον.  
σὺ δὲ ὄλβιός τ' εἶ, καθαρά τ', οὐ νοσοῦντ', ἔχεις  
μέλαθρον, ἔγὼ δὲ δυσσεβῆ καὶ δυστυχῆ.

σωθεὶς δέ, παιᾶς ἔξ ἐμῆς δύμοσπόρου 695

κτησάμενος, ἦν ἔδωκά σοι δάμαρτ' ἔχειν—  
ὄνομά τ' ἐμοῦ γένοιτ' ἄν, οὐδὲ ἄπαις δόμος  
πατρῷος ούμὸς ἔξαλειφθείη ποτ' ἄν.

671 ή Hartung

sed suprascr. ois

672 διῆλθε LP:

corr. Porson

673 μάθης L P,

675 κοινῇ δὲ πλεύσας Elmsley

679 σεσῷσθαί

σ' (vel σε σωθείς τ') Elmsley: σε σώζεσθ' LP

680 ή κάφεδρεύσας

Lobeck 685 συσφαγῆναι L P: divisi

690 ταῦτ' L P

692 λῦσαι

Schenkl: λύσειν P: λήσειν, suprascripto λήγειν, L: λιπεῖν Badham, sed

ex duplice lectione λῦσαι et λύειν ortae videntur vv. ll. 697 γένοι-

άν Ellis

ΙΦΙΓΕΝΕΙΑ Η ΕΝ ΤΑΤΡΟΙΣ

ἀλλ' ἔρπε καὶ ζῆ καὶ δόμους οἴκει πατρός.  
 ὅταν δὲ ἐς Ἑλλάδ' ἵππιόν τ' Ἀργος μόλης,  
 πρὸς δεξιὰς σε τῇσδ' ἐπισκήπτω τάδε·  
 τύμβον τε χῶσον κὰπίθες μυημένα μοι,  
 καὶ δάκρυ' ἀδελφὴ καὶ κόμας δότω τάφῳ.  
 ἄγγελλε δὲ ὡς ὅλωλ' ὑπ' Ἀργείας τινὸς  
 γυναικός, ἀμφὶ βωμὸν ἀγνισθεὶς φόνῳ.  
 καὶ μὴ προδῷς μου τὴν καστυνήτην ποτέ,  
 ἔρημα κήδη καὶ δόμους ὁρῶν πατρός.  
 καὶ χαῖρ· ἐμῶν γὰρ φύλαττον σ' ηὗρον φύλων,  
 ὃ συγκυναγὲ καὶ συνεκτραφεὶς ἐμοί,  
 ὃ πόλλ' ἐνεγκὼν τῶν ἐμῶν ἄχθη κακῶν.

705

ἡμᾶς δὲ ὁ Φοῖβος μάντις ὃν ἐψεύσατο·  
 τέχνην δὲ θέμενος ὡς προσώταθ' Ἑλλάδος  
 ἀπήλαστ', αἰδοῖ τῶν πάρος μαντευμάτων.  
 φὶ πάντ' ἐγὼ δοὺς τὰμὰ καὶ πεισθεὶς λόγους,  
 μητέρα κατακτὰς αὐτὸς ἀνταπόλλυμαι.

710

**Πυ.** ἔσται τάφος σοι, καὶ καστυνήτης λέχος  
 οὐκ ἀν προδοίην, ὃ τάλας, ἐπεί σ' ἐγὼ  
 θανόντα μᾶλλον ἡ βλέπονθ' ἔξω φύλον.  
 ἀτὰρ τὸ τοῦ θεοῦ σ' οὐ διέφθορέν γέ πω  
 μάντευμα· καίτοι γ' ἐγγὺς ἔστηκας φόνου.  
 ἀλλ' ἔστιν, ἔστιν, ἡ λίαν δυσπραξία  
 λίαν διδοῦσα μεταβολάς, ὅταν τύχῃ.  
**Ὀρ.** σίγα· τὰ Φοίβου δὲ οὐδὲν ὡφελεῖ μ' ἐπη·  
 γυνὴ γὰρ ἥδε δωμάτων ἔξω περᾶ·  
**Ιφ.** ἀπέλθεθ' ὑμεῖς καὶ παρεντρεπίζετε  
 τάνδον μολόντες τοῖς ἐφεστῶσι σφαγῇ.

720

δέλτον μὲν αἵδε πολύθυροι διαπτυχαί,  
 ξένοι, πάρειστιν· ἀ δὲ ἐπὶ τοῖσδε βούλομαι,

702 μοι] μον Monk 714 ὁ l: ὁ L P 719 σ' οὐ . . . γέ Nauck :  
 γ' οὐ . . . μέ L P : γ' οὐ . . . σ' apogr. Paris. διέφθορέν L : διέφθειρέν P  
 720 delet Herwerden 727 πολύθυροι Ar. Rhet. 1407 B 34: πολύ-  
 θρηνοι L P 728 ξένοι Pierson (et codd. recc. quidam) : ξένοις L P

ἀκούσατ'. οὐδεὶς αὐτὸς ἐν πόνοις ⟨τ'⟩ ἀνὴρ  
ὅταν τε πρὸς τὸ θάρσος ἐκ φόβου πέσῃ.  
ἐγὼ δὲ ταρβῶ μὴ ἀπονοστήσας χθονὸς  
θῆται παρ' οὐδὲν τὰς ἐμὰς ἐπιστολὰς  
δ τήνδε μέλλων δέλτον εἰς Ἀργος φέρεω.

Ορ. τί δῆτα βούλῃ; τίνος ἀμηχανεῖς πέρι;

Ιφ. ὅρκον δότω μοι τάσδε πορθμεύσειν γραφὰς  
πρὸς Ἀργος, οἷσι βούλομαι πέμψαι φύλων.

Ορ. η κάντιδώσεις τῷδε τοὺς αὐτοὺς λόγους;

Ιφ. τί χρῆμα δράσειν ἦ τί μὴ δράσειν; λέγε.

Ορ. ἐκ γῆς ἀφήσειν μὴ θανόντα βαρβάρου.

Ιφ. δίκαιον εἶπας· πῶς γὰρ ἀγγείλειεν ἄν;

Ορ. η καὶ τύραννος ταῦτα συγχωρήσεται;

Ιφ. *val.*

πείσω σφε, καῦτὴ ναὸς εἰσβήσω σκάφος.

Ορ. ὅμινον σὺ δ' ἔξαρχ' ὅρκον ὅστις εὐσεβήσ.

Ιφ. δώσω, λέγειν χρή, τήνδε τοῖσι σοῖς φύλοις.

Πν. τοῖς σοῖς φύλοισι γράμματ' ἀποδώσω τάδε.

Ιφ. καγὼ σὲ σώσω κυανέας ἔξω πέτρας.

Πν. τίν' οὖν ἐπόμνυς τοισὶδ' ὅρκιον θεῶν;

Ιφ. Ἀρτεμιν, ἐν ἡσπερ δώμασιν τιμᾶς ἔχω.

Πν. ἐγὼ δ' ἄνακτά γ' οὐρανοῦ, σεμνὸν Δία.

Ιφ. εὶ δ' ἐκλιπὼν τὸν ὅρκον ἀδικοίης ἐμέ;

Πν. ἄνοστος εἴην· τί δὲ σύ, μὴ σώσασά με;

Ιφ. μήποτε κατ' Ἀργος ζῶσ' ἵχνος θείην ποδός.

Πν. ἄκονε δή υνν ὃν παρήλθομεν λόγον.

Ιφ. ἀλλ' αὐθις ἔσται καινός, ἦν καλῶς ἔχῃ.

Πν. ἔξαρετόν μοι δὸς τόδ', ἦν τι ναῦς πάθη,

χὴ δέλτος ἐν κλύδωνι χρημάτων μέτα

729 αὐτὸς L P τ' add. Koechly 733 ὅταν δὲ P 742 *val* in versu  
P et sine dubio L: delevit et supra versum addidit *l*: recte haesitat  
Iphigenia εἰσβήσω L P<sup>2</sup>: εἰσθήσω vel εἰσφήσω, ut videtur, P  
744 τοῖς ἐμοῖς L P: corr. Bothe (qui etiam δώσειν coniecit, τοῖς ἐμοῖς  
servato) 745-755 Πν. L: Op. P 747 τοισὶδ' Markland: τοῖσιν L P  
752 ποδός] ποτε primitus L 754 αὔτις L P, ut solent (ἀλλ' οὐτις  
ἔστι ἄκαυρος Bothe) κακῶς Kirchhoff

ΙΦΙΓΕΝΕΙΑ Η ΕΝ ΤΑΤΡΟΙΣ

ἀφαινὴς γένηται, σῶμα δ' ἐκσώσω μόνου,  
τὸν ὅρκον εἶναι τόνδε μηκέτ' ἔμπεδον.

Ιφ. ἀλλ' οἶσθ' ὁ δράσω; πολλὰ γὰρ πολλῶν κυρεῖ·

τάνόντα κάγγεγραμμέν' ἐν δέλτον πτυχαῖς 760

λόγῳ φράσω σοι πάντ' ἀναγγεῖλαι φίλοις.

ἐν ἀσφαλεῖ γάρ· ἦν μὲν ἐκσώσης γραφήν,  
αὐτὴ φράσει σιγῶσα τάγγεγραμμένα·

ἥν δ' ἐν θαλάσσῃ γράμματ' ἀφανισθῆ τάδε,  
τὸ σῶμα σώσας τοὺς λόγους σώσεις ἐμοί. 765

Πν. καλῶς ἔλεξας τῶν θεῶν ἐμοῦ θ' ὑπερ.

σήμαινε δ' ὡς χρὴ τάσδ' ἐπιστολὰς φέρειν

πρὸς Ἀργος ὅ τι τε χρὴ κλύοντα σοῦ λέγειν.

Ιφ. ἄγγελλ' Ὁρέστη, παιδὶ τῷ Ἀγαμέμνονος·

Ἡ'ν Αὐλίδι σφαγεῖσ' ἐπιστέλλει τάδε 770

ζῶσ' Ἰφιγένεια, τοῖς ἐκεῖ δ' οὐζῶσ' ἔτι . . .

Ορ. ποῦ δ' ἔστ' ἐκείνη; κατθανοῦσ' ἥκει πάλιν;

Ιφ. ἥδ' ἦν ὁρᾶς σύ· μὴ λόγοις ἐκπλησσέ με.

Κόμισαί μ' ἐς Ἀργος, ὃ σύναψε, πρὶν θανεῖν,

ἐκ βαρβάρου γῆς καὶ μετάστησον θεᾶς 775

σφαγίων, ἐφ' οἷσι ξενοφόνους τιμᾶς ἔχω.

Ορ. Πυλάδη, τί λέξω; ποῦ ποτ' ὅνθ' ηὔρημεθα;

Ιφ. ἡ σοῦ ἀραία δώμασιν γενήσομαι.

Πν. Ὁρέστα . . .; Ιφ. ἵν' αὐθις ὄνομα δὶς κλύων μάθης.

Πν. ὃ θεοί. Ιφ. τί τοὺς θεοὺς ἀνακαλεῖς ἐν τοῖς ἐμοῖς;

Πν. οὐδέν· πέραινε δ'· ἐξέβην γὰρ ἄλλοσε. 781

τάχ' οὐκ ἐρωτῶν σ' εἰς ἀπιστ' ἀφίξομαι.

Ιφ. λέγ' οὕνεκ' ἔλαφον ἀντιδούσά μου θεὰ

Ἀρτεμις ἔσωσέ μ', ἦν ἔθυσ' ἐμὸς πατήρ,

758 μηκέτ' ἔμπόδων Housman 762 εἰ μὲν ἐκσώσεις primitus P

763 αὕτη L P (sic) 765 ἐμοῖς δμοῦ Badham 766 τῶν τε σῶν

Haupt (τῶν θ' ἔων, cl. El. 1206, Bothe) 773 λόγων Seidler

776 ξενοκτόνους P 779 Ὁρέστα L : Ὁρέστ' l P Ιφ. notam ab

L P omissam addidi: verba Ὁρέστ' . . . θεοί Pyladi tribuuntur in L P: notam Πυλ ante 779 erasit et ante 780 posuit l 782 ἐρωτῶσ'

P, corr. p οὐδ' post Musgravium (οὐδ') scripsi: οὖν L P versum del. Dindorf: sed videtur sibi seorsum loqui Pylades

δοκῶν ἐς ἡμᾶς ὁξὺ φάσγανον βαλεῖν,  
ἐς τήνδε δ' ὕκιστ' αἶαν. αἴδ' ἐπιστολαῖ,  
τάδ' ἔστι τὰν δέλτοισιν ἐγγεγραμμένα.

785

Πν. Ὡ ράδίοις ὅρκοισι περιβαλοῦσά με,  
κάλλιστα δ' ὀμόσασ', οὐ πολὺν σχήσω χρόνον,  
τὸν δ' ὄρκον ὃν κατώμοσ' ἐμπεδώσομεν.  
ἰδού, φέρω σοι δέλτον ἀποδίδωμι τε,  
'Ορέστα, τῆσδε σῆς καστυγνήτης πάρα.

790

Ορ. δέχομαι παρεὶς δὲ γραμμάτων διαπτυχὰς  
τὴν ἡδονὴν πρῶτ' οὐ λόγοις αἰρήσομαι.

ῷ φιλτάτῃ μοι σύγγον', ἐκπεπληγμένος  
ὅμως σ' ἀπιστῷ περιβαλῶν βραχίονι  
ἐς τέρψιν εἶμι, πυθόμενος θαυμάστ' ἐμοί.

795

Χο. ξέν', οὐ δικαίως τῆς θεοῦ τὴν πρόσπολον  
χραίνεις ἀθίκτοις περιβαλῶν πέπλοις χέρα.

Ορ. Ὡ συγκαστιγνήτη τε κάκ ταῦτον πατρὸς  
'Αγαμέμνονος γεγώσα, μή μ' ἀποστρέφου,  
ἔχουσ' ἀδελφόν, οὐ δοκοῦσ' ἔξειν ποτέ.

800

Ιφ. ἐγώ σ' ἀδελφὸν τὸν ἐμόν; οὐ παύσῃ λέγων;  
τὸ δ' Ἀργος αὐτοῦ μεστὸν ἥ τε Ναυπλία.

Ορ. οὐκ ἔστ' ἔκει σός, Ὡ τάλαινα, σύγγονος.

805

Ιφ. ἀλλ' ἥ Λάκαινα Τυνδαρίς σ' ἐγείνατο;

Ορ. Πέλοπός γε παιδὶ παιδός, οὐν 'κπέφυκ' ἐγώ.

Ιφ. τί φῆς; ἔχεις τι τῶνδε μοι τεκμήριον;

Ορ. ἔχω πατρώων ἐκ δόμων τι πυνθάνου.

Ιφ. οὐκοῦν λέγειν μὲν χρὴ σέ, μανθάνειν δ' ἐμέ.

810

Ορ. λέγοιμ' ἄν, ἀκοῇ πρῶτον Ἡλέκτρας τάδε·

'Ατρέως Θυέστου τ' οἶσθα γενομένην ἔριν;

786 ὥκησ' L P : corr. p

Reg. p. 182 E: τάδ' ἔστιν ἐν L P

806 ἥ Monk

807 γε Seidler:

808 τῶνδ' ἐμοὶ L P

822 ἀκοῇ Reiske:

823 ἀκοει L P

Mekler

787 ταῦτ' ἔστι τὰν Plut. Apophth.

796 σ' ἀπίστῳ Markland:

Doederlein

798 ξεῖν' L P

οὐν 'κπέφυκ' Elmsley:

'έκπέφυκ' L P

811 suspectus Monkio,

sed cf. 822 ἀκοῇ Reiske:

'Ηλέκτρα suprascr. L

vel l: Ἡλέκτρα L: Ἡλέκτρα P λεγόμεν' ἀκοει πρῶτον Ἡλέκτρα

812 οἶσθα editio Brubachiana: οἶδα L P

# ΙΦΙΓΕΝΕΙΑ Η ΕΝ ΤΑΤΡΟΙΣ

Iφ. ἥκουσα· χρυσῆς ἀρνὸς ἦν νείκη πέρι.

Ορ. ταῦτ' οὖν ὑφήνασ' οἰσθ' ἐν εὐπήνοις ὑφαῖς;

Iφ. ὁ φίλτατ<sup>2</sup>, ἐγγὺς τῶν ἔμων κάμπτεις φρενῶν. 815

Ορ. εἰκώ τ' ἐν ίστοῖς ἡλίου μετάστασιν;

Iφ. ὑφηνα καὶ τόδ' εἶδος εὐμίτοις πλοκαῖς.

Ορ. καὶ λούτρ' ἐς Αὐλιν μητρὸς ἀνεδέξω πάρα;

Iφ. οἴδε· οὐ γάρ ὁ γάμος ἐσθλὸς ὅν μ' ἀφείλετο.

Ορ. τί γάρ; κόμας σὰς μητρὶ δοῦσα σῇ φέρειν; 820

Iφ. μνημεῖά γ' ἀντὶ σώματος τούμοῦ τάφῳ.

Ορ. ἂ δ' εἶδον αὐτός, τάδε φράσω τεκμήρια·

Πέλοπος παλαιὰν ἐν δόμοις λόγχην πατρός,

ἥν χερσὶ πάλλων παρθένον Πισάτιδα

ἐκτήσαθ' Ἰπποδάμειαν, Οἰνόμαον κτανών, 825

ἐν παρθενῶσι τοῖσι σοῖς κεκρυμμένην.

Iφ. ὁ φίλτατ<sup>2</sup>, οὐδὲν ἄλλο, φίλτατος γάρ εἰ,  
ἔχω σ', Ὁρέστα, τηλύγετον [χθονὸς] ἀπὸ πατρίδος  
Ἄργοθεν, ὁ φίλος. 830

Ορ. κάγω σε τὴν θανοῦσαν, ὡς δοξάζεται.  
κατὰ δὲ δάκρυ, κατὰ δὲ γόος ἄμα χαρᾶ  
τὸ σὸν νοτίζει βλέφαρον, ὡσαύτως δ' ἐμόν.

Iφ. τόδ' ἔτι βρέφος  
ἔλιπον ἀγκάλαισι νεαρὸν τροφοῦ 835  
νεαρὸν ἐν δόμοις.  
ὅς κρείσσον ἡ λόγουσιν εὐτυχοῦσά μου  
ψυχά, τί φῶ; θαιμάτων  
πέρα καὶ λόγου πρόσω ταῦτ' ἐπεβα. 840

Ορ. τὸ λοιπὸν εὐτυχοῦμεν ἀλλήλων μέτα.

813 ἥκουσ' & Mekler τέρας olim Wecklein	ἥν νείκη Mekler : ἥνικ' ἥν L P : ἥνικ' ἥν 815 κάμπτεις Blomfield : κάμπτῃ L P : χρί- μπτῃ Wecklein
819 εἰ γάρ Bruhn	ad finem v. adscr.
τοῦτο, τὸ μὴ εἰδέναι I	824 πισσάτιδα L P
832 δάκρυ] δάκρυα δάκρυα Barnes: τὸν ἔτι Bergk	829 χθονὸς seclusi 834 τὸ δέ τι Fix
	837 εὐτυχῶν ἐμοῦ L P: corr. Markland Wecklein: εὐτυχῶν ἐμοῖς· ὁ Monk
τί φῶ Oresti tribuit P	839 verba

ΕΤΡΙΠΙΔΟΥ

Ιφ. ἄτοπον ἀδονὰν ἔλαβον, ὁ φίλαι·  
δέδοικα δ' ἐκ χερῶν με μὴ πρὸς αἰθέρα  
ἀμπτάμενος φύγη·  
ὶ ἡ Κυκλωπὶς ἐστία· ἡ πατρίς, 845  
Μυκήνα φίλα,  
χάριν ἔχω ζόας, χάριν ἔχω τροφᾶς,  
ὅτι μοι συνομαίμονα τόνδε δόμοις  
ἔξεθρέψω φάος.

Ορ. γένει μὲν εὐτυχοῦμεν, ἐσ δὲ συμφοράς, 850  
ὡ σύγγον', ἡμῶν δυστυχῆς ἔφυ βίος.

Ιφ. ἐγῷδ' ἀ μέλεος, οἶδ', ὅτε φάσγανον  
δέρα φῆκέ μοι μελεόφρων πατήρ.

Ορ. οἴμοι. δοκῶ γὰρ οὐ παρών σ' ὄρâν ἐκεῖν. 855

Ιφ. ἀνυμέναιος, (ῷ) σύγγον', Ἀχιλλέως  
ἐσ κλισίαν λέκτρων  
δολίαν ὅτ' ἀγόμαν·  
παρὰ δὲ βωμὸν ἦν δάκρυα καὶ γόοι. 860  
φεῦ φεῦ χερνίβων *(τῶν)* ἐκεῖν.

Ορ. φίμωξα κάγὼ τόλμαν ἦν ἔτλη πατήρ.

Ιφ. ἀπάτορ' ἀπάτορα πότμον ἔλαχον.  
ἄλλα δ' ἔξ ἄλλων κυρεῖ 865  
δαίμονος τύχα τινός. 867

Ορ. εἰ σόν γ' ἀδελφόν, ὁ τάλαιν', ἀπώλεσας. 866

Ιφ. ὡ μελέα δεινᾶς τόλμας. δείν' ἔτλαν  
δείν' ἔτλαν, ὥμοι σύγγονε. παρὰ δ' δλίγον  
ἀπέφυγες ὅλεθρον ἀνόσιον ἔξ ἐμᾶν 871  
δαῖχθεὶς χερῶν.

842 ἡδονὰν L : ἡδονῆς P 845 ἡ . . . ἡ primitus L : ḥ . . . ḥ P  
et post rasuram L κυκλωπὶς ἐστία Hermann : κυκλωπίδες ἐστίαι L P  
847 ὥῶῶ L P 852 ἐγῷδ' ἀ Bruhn : ἐγὼ L P 854 φῆκέ Elmsley  
856 ḥ add. Seidler 857 λέκων L P: corr. l: λύκων p 859 δόλι'  
ὅτ' Hermann : fortasse ἐσ δολίαν λέκτρων κλίσιν ὅτ': cf. Tgo. 113  
861-869 Ορ. φεῦ φεῦ . . . Ιφ. φίμωξα . . . Ορ. ἄλλα δ' . . . Ιφ. δείν' ἔτλαν  
L P: corr. Tyrwhitt, Monk 861 τῶν add. Seidler 864 ἀπάτορα  
πατέρα πότμον ἀποτμον ἔλαχον Hartung 867 ante 866 trai. Monk  
871 ἀμφέφυγες L P: corr. editio Brubachiana

ΙΦΙΓΕΝΕΙΑ Η ΕΝ ΤΑΤΡΟΙΣ

ά δ' ἐπ' αὐτοῖσι τίς τελευτά;  
 τίς τύχα μοι συγχωρήσει;  
 τίνα σοι πόρον εύρομένα . . . 875  
 πάλιν ἀπὸ πόλεως, ἀπὸ φόνου πέμψω  
 πατρὸδ' ἐς Ἀργείαν,  
 πρὶν ἐπὶ ξίφος αἴματι σῷ πελάσαι; 880  
 τόδε τόδε σόν, ὁ μελέα ψυχά,  
 χρέος ἀνευρίσκειν.  
 πότερον κατὰ χέρσον, οὐχὶ ναῖ . . . ;  
 ἀλλὰ ποδῶν ρίπᾳ 885  
 θανάτῳ πελάσεις ἄρα βάρβαρα φῦλα  
 καὶ δι' ὄδοὺς ἀνόδους στείχων· διὰ κυανέας μὴν  
 στενοπόρου πέτρας μακρὰ κέλευθα να- 890  
 τοισιν δρασμοῖς.  
 τάλαινα, τάλαινα.  
 τίς ἀν οὖν τάδ' ἀν ἡ θεὸς ἡ βροτὸς ἡ 895  
 τί τῶν ἀδοκήτων,  
 πόρον ἀπορον ἔξαινύσας, δυοῖν  
 τοῖν μόνοιν Ἀτρεΐδαιν *(φαίνοι)*  
 κακῶν ἔκλυσιν;

Χο. ἐν τοῖσι θαυμαστοῖσι καὶ μύθων πέρα 900  
 τάδ' εἶδον αὐτὴ κοὺ κλύουσ' ἀπαγγελώ.  
 Πν. τὸ μὲν φίλους ἐλθόντας εἰς ὅψιν φίλων,  
 Ὁρέστα, χειρῶν περιβολὰς εἰκὸς λαβεῖν·  
 λήξαντα δ' οἴκτων κἀπ' ἐκεῖν' ἐλθεῖν χρεών,

874-876 συγχωρήσει τινά . . . εύρομένα . . . πέμψαι Markland  
 875 deest aliquid: fortasse *(τὰς ἀξείνου)*: πάλιν *(αὐτὸν ξένας σ')* ἀπὸ  
 πόλεως supplet Bruhn 881 παλαῖσαι P 884 ναῖψ στόλῳ Wilamowitcz :  
 νδίος Badham : χέρσον; οὐχὶ ναῖ. Verrall 887 διόδους L P :  
 divisit Reiske 895-899 lectio incerta: τίς ἀρ' οὖν τάλαν post  
 Marklandium Badham, ut φανεῖ v. 898 servaret: lacunam statuunt  
 ἡ τί *(τρίτον)* τῶν ἀδοκήτων Weil: τί *(μέσον τῶνδ' δύο)* τῶν Bruhn  
 897 Fortasse ἐν' ἀνύσας δυοῖν 898 φαίνοι scripsi: πόροι Bergk:  
 \*\*\*\* L, ut videtur, in fine huius versus: φανεῖ initio sequentis supplet  
 I: om. P 901 κοὺ Hermann (et ἀπ' ἀγγέλων): καὶ L P 902 Πν.  
 notam om. L P: add. Heath

ὅπως τὸ κλεινὸν δόνομα τῆς σωτηρίας  
λαβόντες ἐκ γῆς βησόμεσθα βαρβάρου.  
σοφῶν γὰρ ἀνδρῶν ταῦτα, μὴ ἐκβάντας τύχης,  
καιρὸν λαβόντας, ἡδονὰς ἄλλας λαβεῖν.

905

Ὀρ. καλῶς ἔλεξας· τῇ τύχῃ δ' οἶμαι μέλειν  
τοῦδε ξὺν ήμων· ἢν δέ τις πρόθυμος ἦ,  
σθένειν τὸ θεῖον μᾶλλον εἰκότως ἔχει.  
910  
Ιφ. μηδέν μ' ἐπίσχῃ γ'. οὐδ' ἀποστήσει λόγου,  
πρῶτον πυθέσθαι τίνα ποτ' Ἡλέκτρα πότμου  
εἴληχε βιστού· φίλα γὰρ ἔστε πάντ' ἐμοί.

Ὀρ. τῷδε ξυνοικεῖ βίον ἔχουσ' εὐδαίμονα.  
915  
Ιφ. οὗτος δὲ ποδαπὸς καὶ τίνος πέφυκε παῖς;  
Ὀρ. Στρόφιος δὲ Φωκεὺς τοῦδε κλήζεται πατήρ.  
Ιφ. δ' ἔστι γ' Ἀτρέως θυγατρός, δύμογενῆς ἐμός;  
Ὀρ. ἀνεψιός γε, μόνος ἐμοὶ σαφῆς φίλος.

Ιφ. οὐκ ἢν τόθ' οὗτος ὅτε πατήρ ἔκτεινέ με.  
920  
Ὀρ. οὐκ ἢν· χρόνον γὰρ Στρόφιος ἢν ἄπαις τινά.  
Ιφ. χαῖρ' ὁ πόσις μοι τῆς ἐμῆς δύμοσπόρου.  
Ὀρ. κάμος γε σωτήρ, οὐχὶ συγγενῆς μόνον.

Ιφ. τὰ δεινὰ δ' ἔργα πῶς ἔτλης μητρὸς πέρι;  
Ὀρ. σιγῶμεν αὐτά· πατρὶ τιμωρῶν ἐμῷ.  
925  
Ιφ. ἡ δ' αἰτία τίς ἀνθ' ὅτου κτείνει πόσιν;  
Ὀρ. ἔα τὰ μητρός· οὐδὲ σοὶ κλύειν καλόν.  
Ιφ. σιγῶ· τὸ δ' Ἀργος πρὸς σὲ νῦν ἀποβλέπει;  
Ὀρ. Μενέλαος ἄρχει· φυγάδες ἔσμεν ἐκ πάτρας.  
Ιφ. οὕ που νοσοῦντας θεῖος ὑβρισεν δόμους;  
930  
Ὀρ. οὔκ, ἀλλ' Ἐρινύων δεῖμά μ' ἐκβάλλει χθονός.  
Ιφ. ταῦτ' ἄρ' ἐπ' ἀκταῖς κάνθάδ' ἡγγέλης μανεῖς;

905, 906 suspecti: δύμα apogr. Paris.: sed τῆς vix sanum 908 και-  
ρὸν λιπόντας Heimsoeth 909 μέλλειν primitus L P 912 μηδέν  
scripsi ('Ne ille me prohibeat! Nec avertet Ὑ.'): οὐδέν L P: οὐδέν μ'  
ἐπίσχες· τοῦδ' Enger: οὐ μή μ' ἐπίσχης οὐδ' ἀποστήσεις Monk 913 πυθέσθαι  
ἀπο-  
στήσεις P: ἀποστήσῃ L 914 ἔστε Vitelli: ἔσται L P 918 δό L P 918-939 lineolae praefixae in P  
930 οὕ που L P: ἥπου l p: etiam οὕ πω l: cf. I. A. 670, Med. 695, El.  
235 932 ἡγγέλης Porson

ΙΦΙΓΕΝΕΙΑ Η ΕΝ ΤΑΤΡΟΙΣ

Ορ. ὥφθημεν οὐ νῦν πρῶτον ὄντες ἄθλιοι.

Ιφ. ἔγνωκα· μητρός σ' οὖνεκ' ἡλάστρουν θεαί.

Ορ. ὥσθ' αἴματηρὰ στόμι' ἐπεμβαλεῖν ἐμοί.

935

Ιφ. τί γάρ ποτ' ἐσ γῆν τήνδ' ἐπόρθμευσας πόδα;

Ορ. Φοίβου κελευσθεὶς θεσφάτοις ἀφικόμην.

Ιφ. τί χρῆμα δράσειν; ρήτὸν ἢ σιγώμενον;

Ορ. λέγοιμ' ἄν· ἀρχαὶ δ' αἰδε μοι πολλῶν πόνων.

ἐπεὶ τὰ μητρὸς ταῦθ' ἂ σιγώμεν κακὰ

940

ἐσ χεῖρας ἡλθε, μεταδρομαῖς Ἐρινύων

ἡλαυνόμεσθα φυγάδεις, ἔνθεν μοι πόδα

ἐσ τὰς Ἀθήνας δῆτ' ἐπεμψε Λοξίας,

δίκην παρασχεῖν ταῖς ἀνωνύμοις θεαῖς.

ἔστιν γὰρ ὁσία ψῆφος, ἦν Ἀρει ποτὲ

945

Ζεὺς εἶσατ' ἐκ του δὴ χερῶν μιάσματος.

ἐλθὼν δ' ἐκεῖσε . . . πρῶτα μέν μ' οὐδεὶς ξένων

ἐκῶν ἐδέξαθ', ὡς θεοῖς στυγούμενον.

οἱ δ' ἔσχον αἰδῶ, ξένια μονοτράπεζά μοι

950

παρέσχον, οἴκων ὄντες ἐν ταῦτῳ στέγει,

σιγῇ δ' ἐτεκτήναντ' ἀπόφθεγκτόν μ', ὅπως

δαιτὸς γενοίμην πώματός τ' αὐτοῖς δίχα,

ἐσ δ' ἄγγος ἵδιον ἵσον ἀπασι βακχίου

μέτρημα πληρώσαντες εἶχον ἡδονήν.

κάγῳ ἔξελέγξαι μὲν ξένους οὐκ ἡξίουν,

955

ἥλγουν δὲ σιγῇ κάδόκουν οὐκ εἰδέναι,

μέγα στενάζων οὖνεκ' ἢ μητρὸς φονεύς.

κλύω δ' Ἀθηναίοισι τάμᾳ δυστυχῆ

τελετὴν γενέσθαι, κάτι τὸν νόμον μένειν,

934 σ' add. Markland

935 στόμιά γ' ἐμβαλεῖν Elmsley

938 aut δρᾶσαι aut δράσων Elmsley

942 ἔστε μοι πόδα Badham:

ἔμμανῆ (malim ἔνθεον) πόδα, ἔστ' εἰς Ἀθήνας δή μ' Weil: sed cf. 1087,

Hclid. 839, 806, 829 943 δῆτ' Scaliger: δή γ' LP 947 μ' om.

LP: add. Barnes 950 στέγει Musurus et fortasse primitus P: τέγει

L et in ras. Pl 951 ἐτεκτήνατ' P ἀπρόσφθεγκτόν Hermann:

ἐτεκτήναντο προσφθεγκτόν Wilamowitz 952 αὐτοῖς Seidler: αὐτοῦ

LP: αὐτῶν Hermann 955 κάγῳ' ἔξελέγξαι LP: corr. Markland

957 ἢν LP

χοῦρες ἄγγος Παλλάδος τιμᾶν λεών.

960

ώς δ' εἰς Ἀρειον ὅχθον ἥκουν, ἐς δίκην  
ἔστην, ἐγὼ μὲν θάτερον λαβὼν βάθρον,  
τὸ δ' ἄλλο πρέσβειρ' ἥπερ ἦν Ἐρινύων.  
εἰπὼν ⟨δ⟩ ἀκούσας θ' αἴματος μητρὸς πέρι,  
Φοῖβός μ' ἔσφυσε μαρτυρῶν, ἵσας δέ μοι  
ψήφους διηρίθμησε Παλλὰς ὡλένη·  
νικῶν δ' ἀπῆρα φόνια πειρατήρια.

δσαι μὲν οὖν ἔζοντο πεισθεῖσαι δίκῃ,  
ψῆφον παρ' αὐτὴν ιερὸν ὡρίσαντ' ἔχειν.  
.δσαι δ' Ἐρινύων οὐκ ἐπείσθησαν νόμῳ,  
δρόμοις ἀνιδρύτοισιν ἡλάστρουν μ' ἀεί,  
ἔως ἐσ ἄγνὸν ἥλθον αὖ Φοῖβον πέδον,  
καὶ πρόσθεν ἀδύτων ἐκταθείς, νῆστις βορᾶς,  
ἐπώμοσ' αὐτοῦ βίον ἀπορρήξειν θαυών,  
εὶ μή με σώσει Φοῖβος, δσ μ' ἀπώλεσεν.

970

ἐντεῦθεν αὐδὴν τρίποδος ἐκ χρυσοῦ λακῶν  
Φοῖβός μ' ἔπειμψε δεῦρο, διοπετὲς λαβεῖν  
ἄγαλμ' Ἀθηνῶν τ' ἐγκαθιδρῦσαι χθονί.  
ἀλλ' ἦνπερ ἥμīν ὥρισεν σωτηρίαν,  
σύμπραξον· ἦν γὰρ θεᾶς κατάσχωμεν βρέτας,  
μανιῶν τε λήξω καὶ σὲ πολυκώπῳ σκάφει  
στείλας Μυκήναις ἐγκαταστήσω πάλιν.

975

ἀλλ', ὁ φιληθεῖσ', ὁ κασίγνητον κάρα,  
σῷσον πατρῷον οἶκον, ἔκσῳσον δ' ἐμέ·  
ώς τάμ' ὅλωλε πάντα καὶ τὰ Πελοπιδῶν,  
οὐράνιον εὶ μὴ ληψόμεσθα θεᾶς βρέτας.

980

Xo. δεινή τις ὄργη δαιμόνων ἐπέζεσε

962 ἔστην Elmsley: τ' ἔστην L P 964 δ' add. Elmsley  
966 διηρίθμησε L: διηρίθμιζε P: unde διερρύθμιζε Seidler ὡλένη  
suspectum (sed cf. Bac. 1125, Lycophr. 205): ὥδε δὴ (omisso δ' v.  
sequentι) Kvičala 974 ἐπώμωσ' P: et certe etiam quod L habet  
ἐπώμωσ' potest esse 976 λακῶν Scaliger: λαβὼν L P 980 ἦν  
Seidler: ἀν L P 983 φιληθεῖσ' L: φίλεῖσ' (ει ex η facto) P 984 δέ  
με L P 986 ληψόμεθα L P: corr. p 987 ἐπιζαρεῖ Herwerden,  
cl. Rhes. 441

ΙΦΙΓΕΝΕΙΑ Η ΕΝ ΤΑΤΡΟΙΣ

τὸ Ταυτάλειον σπέρμα διὰ πόνων τ' ἄγει.

Iφ. τὸ μὲν πρόθυμον, πρὸν σε δεῦρ' ἐλθεῖν, ἔχω

<sup>990</sup> Ἀργει γένεσθαι καὶ σέ, σύγγον', εἰσιδεῖν.

θέλω δ' ἄπερ σύ, σέ τε μεταστῆσαι πόνων

νοσοῦντά τ' οἶκον, οὐχὶ τῷ κτανόντι με

θυμουμένη, πατρῶον ὀρθῶσαι· θέλω·

σφαγῆς τε γὰρ σῆς χεῖρ' ἀπαλλάξαιμεν ἀν

σώσαιμι τ' οἴκους. τὴν θεὸν δ' ὅπως λάθω

δέδοικα καὶ τύραννον, ἡνίκ' ἀν κενὰς

κρηπῖδας εὔρῃ λαῖνας ἀγάλματος.

πῶς δ' οὐ θανοῦμαι; τίς δ' ἔνεστί μοι λόγος;

ἀλλ', εἰ μὲν—ἔν τι—τοῦθ' ὅμοῦ γενήσεται,

ἄγαλμά τ' οἴσεις κᾶμ' ἐπ' εὐπρύμνου νεὼς

<sup>995</sup> ἄξεις, τὸ κινδύνευμα γίγνεται καλόν·

τούτου δὲ χωρισθεῖσ<sup>3</sup> . . . ἐγὼ μὲν ὅλλυμαι,

σὺ δ' ἀν τὸ σαντοῦ θέμενος εὖ νόστου τύχοις.

οὐ μήν τι φεύγω γ', οὐδέ σ' εἰ θανεῖν χρεὼν

σώσασαν· οὐ γὰρ ἀλλ' ἀνῆρ μὲν ἐκ δόμων

θανὼν ποθειώσ, τὰ δὲ γυναικὸς ἀπθενῆ.

Oρ. οὐκ ἀν γενοίμην σοῦ τε καὶ μητρὸς φονεύς·

ἄλις τὸ κείνης αἷμα· κοινόφρων δὲ σοὶ

καὶ ζῆν θέλοιμ' ἀν καὶ θανὼν λαχεῖν ἵσον.

ἄξω δέ γ', ηνπερ καύτὸς ἐνταυθοῖ περῶ,

πρὸς οἶκον, ἡ σοῦ κατθανὼν μενῶ μέτα.

γνώμης δ' ἄκουσον· εἰ πρόσαντες ἦν τόδε

'Αρτέμιδι, πῶς ἀν Λοξίας ἐθέσπισε

<sup>988</sup> ἄγει Canter: ἀεὶ L P

πόνων L P: πόνων apogr. Paris.

Heath: τοῖς κτανοῦσι Hermann

punctum post ὀρθῶσαι addidi

L P

999 εἰ μὲν ἔσθ' ή ταῦθ' Wecklein:

εἰς ή ταῦθ' et mox τούτῳ δὲ χωρισθέντ'

post Paleium Weilius Bruhn

(μ' . . . σῶσαι τὰ σ' idem): μ' . . . σώσασά σ' L P

1004, 1005 σ' . . . σώσασαν Kirchhoff

P: γυναικῶν L

1010 ἄξω Canter (etiam σ' pro γ'): ήξω L P

ἐνταυθοῖ forma suspecta περῶ Hermann: πέσω L P

991 σέ . . . πόνων Canter: σοὶ . . .

992 τῷ κτανοῦντι L P: corr.

993 ὀρθῶσαι πᾶλιν Markland:

δ' οἴκους Markland: δ' οἴκους

1006 γυναικὸς

1007 γυναικῶν L

1008 γυναικῶν L

1009 γυναικὸς L

1010 γυναικὸς L

1011 ή σοῦ suprascr. L: εἰ σοῦ L P

κομίσαι μ' ἄγαλμα θεᾶς πόλισμ' ἐς Παλλάδος

καὶ σὸν πρόσωπον εἰσιδεῦν; ἀπαντα γὰρ  
συνθὲὶς τάδ' εἰς ἐν νόστον ἐλπίζω λαβεῖν.

1015

Ιφ. πῶς οὖν γένοιτ' ἀν ώστε μήθ' ἡμᾶς θανεῖν,  
λαβεῖν θ' ἀ βουλόμεσθα; τῇδε γὰρ νοσεῖ  
νόστος πρὸς οἴκους· ἡ δὲ βούλησις πάρα.

Ορ. ἀρ' ἀν τύραννον διολέσαι δυναίμεθ' ἄν;

1020

Ιφ. δεινὸν τόδ' εἶπας, ξενοφονεῦν ἐπήλυδας.

Ορ. ἀλλ', εἰ σὲ σώσει κάμε, κινδυνευτέον.

Ιφ. οὐκ ἀν δυναίμην· τὸ δὲ πρόθυμον ἔνεστα.

Ορ. τί δ', εἴ με ναῷ τῷδε κρύψειας λάθρα;

Ιφ. ὡς δὴ σκότου λαβόντες ἐκσωθεῦμεν ἄν;

1025

Ορ. κλεπτῶν γὰρ ἡ νύξ, τῆς δ' ἀληθείας τὸ φῶς.

Ιφ. εἴσ' ἔνδον ἱεροὶ φύλακες, οὖς οὐ λήσομεν.

Ορ. οἵμοι, διεφθάρμεσθα· πῶς σωθεῦμεν ἄν;

Ιφ. ἔχειν δοκῶ μοι καινὸν ἔξεύρημά τι.

Ορ. ποιόν τι; δόξης μετάδος, ὡς κάγῳ μάθω.

1030

Ιφ. ταῖς σαῖς ἀνίαις χρήσομαι σοφίσμασι.

Ορ. δεινὰ γὰρ αἱ γυναῖκες εὐρίσκειν τέχνας.

Ιφ. φονέα σε φήσω μητρὸς ἔξ "Αργους μολεῦν.

Ορ. χρῆσαι κακοῖσι τοῦς ἐμοῦς, εἰ κερδανεῖς.

Ιφ. ὡς οὐ θέμις γε λέξομεν θύειν θεᾶ,

1035

Ορ. τίν' αἰτίαν ἔχουσ'; ὑποπτεύω τι γάρ.

Ιφ. οὐ καθαρὸν ὅντα· τὸ δ' ὅσιον δώσω φόβῳ.

Ορ. τί δῆτα μᾶλλον θεᾶς ἄγαλμ' ἀλίσκεται;

Ιφ. πόντου σε πηγαῖς ἀγνίσαι βουλήσομαι,

1014 πόλισμ' εἰς L P: πόλισμα Elmsley post 1014 lacunam statuit Kirchhoff 1017 θανεῖν L: κτανεῖν P 1018 λαβεῖν L: λαβεῖν P νοσεῖ Markland: νοεῖ L P (quo servato νόστον v. sequenti Musurus) 1022-1051 lineolae praefixae in P 1022 εἴ με L: εἴ σε P 1025, 1026 delevit Markland 1025 σκότος L P ἔξω θεῖμεν L P: corr. Brodæus 1028 διεφθάρμεσθα P 1031 σαῖσι μανίαις Kirchhoff 1032 γὰρ L P: μὲν Stob. fl. 73. 26 1035 γε] σε Reiske 1036 ἔχονθ' Reiske 1037 τόδ' P

ΙΦΙΓΕΝΕΙΑ Η ΕΝ ΤΑΥΡΟΙΣ

Ορ. ἔτ' ἐν δόμοισι βρέτας, ἐφ' ὁ πεπλεύκαμεν.

1040

Ιφ. κάκεῦνο νίψαι, σοῦ θιγόντος ὡς, ἐρῶ.

Ορ. ποῖ δῆτα; πόντου νοτερὸν εἶπας ἔκβολον;

Ιφ. οὐ ναῦς χαλινοῦς λινοδέτοις ὀρμεῖ σέθεν.

Ορ. σὺ δ' ἦ τις ἄλλος ἐν χεροῦν οἴστει βρέτας;

Ιφ. ἐγώ· θιγεῦν γὰρ ὅσιόν ἐστ' ἐμοὶ μόνῃ.

1045

Ορ. Πυλάδης δ' ὅδ' ἡμῶν ποῦ τετάξεται πόνου;

Ιφ. ταῦτὸν χεροῦν σοὶ λέξεται μίασμ' ἔχων.

Ορ. λάθρα δ' ἄνακτος ἢ εἰδότος δράσεις τάδε;

Ιφ. πείσασα μύθοις· οὐ γὰρ ἀν λάθοιμί γε.

Ορ. καὶ μὴν νεώς γε πίτυλος εὐήρης πάρα.

1050

Ιφ. σοὶ δὴ μέλειν χρὴ τἄλλ' ὅπως ἔξει καλῶς.

Ορ. ἐνὸς μόνου δεῖ, τάσδε συγκρύψαι τάδε.

ἄλλ' ἀντίαζε καὶ λόγους πειστηρίους

εὗρισκ· ἔχει τοι δύναμιν εἰς οἴκτον γυνή.

τὰ δ' ἄλλ' ἵσως—. ἅπαντα συμβαίη καλῶς.

1055

Ιφ. ὁ φίλταται γυναῖκες, εἰς ὑμᾶς βλέπω,

καὶ τῷ ἐν ὑμῶν ἐστιν ἢ καλῶς ἔχειν

ἢ μηδὲν εἶναι καὶ στερηθῆναι πάτρας

φίλου τ' ἀδελφοῦ φιλτάτης τε συγγόνου.

καὶ πρῶτα μέν μοι τοῦ λόγου τάδ' ἀρχέτω·

1060

γυναῖκές ἐσμεν, φιλόφρον ἀλλήλαις γένος

σφέζειν τε κοινὰ πράγματ' ἀσφαλέσταται.

σιγήσαθ' ἡμῶν καὶ συνεκπονήσατε

φυγάς. καλόν τοι γλῶσσ' ὅτῳ πιστὴ παρῇ.

ὅρατε δ' ὡς τρεῖς μία τύχη τοὺς φιλτάτους,

1065

ἢ γῆς πατρώας νόστον ἢ θαυεῖν ἔχει.

1040 ἔτ' L: ἔστ' P 1042 Cf. 1196: εἶπας] εἰ παρ' Reiske 1044 σὺ  
δ' ἦ τις Jacobs: σοὶ δῆ τις L P (τις P) 1046 πόνου Brodaeus: φόνου  
L P: χοροῦ Winckelmann 1047 ἔχειν Kirchhoff 1051 μέλλειν  
primitus L P 1055 distinxit Verrall: ἵσως ἀν πάντα Markland  
1056 εἰς Hermann: ὡς L P 1059 φιλτάτης Both: φιλτάτου L P:  
v. delet Paley 1061 ἀλλήλων P 1064 τοι L: τι P πιστὴ  
Bothe: πίστις L P 1066 νόστος Heath: tum μένει pro ἔχει Polle  
sed fortasse νόστον quasi ὥστε νοστεῖν dicitur

σωθεῖστα δ', ὡς ἀν καὶ σὺ κοινωνῆς τύχης,  
σώσω σ' ἐς Ἑλλάδ'. ἀλλὰ πρός σε δεξιᾶς  
σὲ καὶ σὲ ἵκνοῦμαι, σὲ δὲ φίλης παρηἶδος,  
γονάτων τε καὶ τῶν ἐν δόμοισι φιλτάτων  
μητρὸς πατρός τε καὶ τέκνων ὅτῳ κυρεῖ.  
τί φατέ; τίς ὑμῶν φησιν ἢ τίς οὐ θέλειν—  
φθέγξασθε—ταῦτα; μὴ γὰρ αἰνουσῶν λόγους  
δλωλα κάγῳ καὶ καστγνητος τάλας.

Χο. Θάρσει, φίλη δέσποινα, καὶ σώζου μόνου.

ώς ἔκ γ' ἔμοῦ σοι πάντα σιγηθήσεται—  
ἴστω μέγας Ζεύς—ῶν ἐπισκήπτεις πέρι.

Ιφ. ὄνταισθε μύθων καὶ γένοισθ' εὐδαίμονες.

σὸν ἔργον ἥδη καὶ σὸν ἐσβαίνειν δόμους·  
ώς αὐτίχ' ἦξει τῆσδε κοίρανος χθονός,  
θυσίαν ἐλέγχων εἰ κατείργασται ξένων.

ὦ πότιν', ἥπερ μ' Αὔλιδος κατὰ πτυχὰς  
δεινῆς ἔσωσας ἐκ πατροκτόνου χερός,  
σῶσόν με καὶ ὑῦν τούσδε τῷ· ἢ τὸ Λοξίον  
οὐκέτι βροτοῖσι διὰ σὲ ἐτήτυμον στόμα.  
ἀλλ' εὐμενῆς ἐκβηθεὶ βαρβάρου χθονὸς  
ἐς τὰς Ἀθήνας· καὶ γὰρ ἐνθάδ' οὐ πρέπει  
ναίειν, παρόν σοι πόλιν ἔχειν εὐδαίμονα.

Χο. —      ὅρνις, ἢ παρὰ πετρίνας  
πόντου δειράδας, ἀλκυών,  
ἔλεγον οἵτον ἀείδεις,  
εὐξύνετον ξυνετοῖς βοάν,  
ὅτι πόσιν κελαδεῖς ἀεὶ μολπαῖς,  
ἔγώ σοι παραβάλλομαι

[στρ.

1090

1069 σὲ καὶ σ' L P: sed cf. 1085      1071 τε P et postmodo additum  
L      1072 θέλειν Musgrave: θέλει L P      1078 Ιφ. praef. L: om.  
P, et v. sequenti praef. p      ὄνταισθε L p: ὄν\*\*\*θ\* P      1080 κοίρανος  
L: τύραννος P      1081 ἐλέγχων Markland      1085 σὲ L P (σ' p)  
1090 ἀλκυών L P: ἀλκυών vulgo post Musurum      1091 οἰκτρὸν Barnes  
1092 εὐξύνετον P et suprascr. L: ἀξύνετον L      ξυνετοῖς l: cf.  
v. 1109

ΙΦΙΓΕΝΕΙΑ Η ΕΝ ΤΑΤΡΟΙΣ

θρήνους, ἄπτερος ὅρνις,

1095

ποθοῦσ' Ἐλλάνων ἀγόρους,

ποθοῦσ' Ἀρτεμιν λοχίαν,

Δ παρὰ Κύνθιον ὅχθον οἱ-

κεῖ φοίνικά θ' ἀβροκόμαν

δάφναν τ' εὐερνέα καὶ

1100

γλαυκᾶς θαλλὸν ἱερὸν ἐλαί-

ας, Λατοῦς ὡδῶνα φίλαν,

λίμναν θ' εἰλίσπουσαν ὕδωρ

κύκλιον, ἐνθα κύκνος μελῷ-

δὸς Μούσας θεραπεύει.

1105

— ὁ πολλαὶ δακρύων λιθάδες,

[ἀντ.

αἱ παρηῖδας εἰς ἐμὰς

ἔπεσον, ἀνίκα πύργων

δλομένων ἐν ναυσὶν ἔβαν

πολεμίων ἐρετμοῖσι καὶ λόγχαις.

1110

ζαχρύσου δὲ δὶ' ἐμπολᾶς

νόστον βάρβαρον ἥλθον,

ἐνθα τὰς ἐλαφοκτόνου

θεᾶς ἀμφίπολον κόραν

παῖδ' Ἀγαμεμνονίαν λατρεύ-

1115

ω βωμούς τ' οὐ μηλοθύτας,

ζηλοῦσ' ἄταν διὰ παν-

τὸς δυσδαιμονύ· ἐν γὰρ ἀνάγ-

καις οὐ κάμνεις σύντροφος ὅν.

μεταβάλλει δυσδαιμονία.

1120

1096, 1097 ποθοῦσ' ad finem utriusque trai. Weil: cf. 1113, 1114

1097 λοχίαν L P, sed λοχίαν primitus fortasse L 1101 θάλλον  
(sic) ed. Brubachiana: θάλλος L: θάλος P ἵρδν l 1102 ὡδῶν

Portus 1104 κύκλιον Seidler, cl. Call. Hymn. Apoll. 59, Del.  
260: κύκνειον L P 1105 μούσα P 1107 ἐσ' μὰς L P' (ἐσμᾶς  
P): corr. l 1109 οὐλομένων l: δλλυμένων Erfurdt: cf. v. 1092.

Fortasse ἐπὶ ναῦς 1112 νόστον] νάσον Bothe: γνόμον Musgrave

1116 τ' οὐ Musgrave: τοὺς L P 1117-1120 lectio dubia 1117 ζη-

λοῦσ' ἄταν L: ζητοῦσ' ἄταν P: ζηλοῦσα τὸν Greverus (τὰν Bothe)

1119 κάμνει codd. recc. quidam 1120 μεταβάλλειν Bergk

τὸ δὲ μετ' εὐτυχίας κακοῦ-  
σθαι θνατοῦς βαρὺς αἰών.

—      καὶ σὲ μέν, πότνι', Ἀργείᾳ  
πεντηκόντορος ἀκὴν ἄξει·      [στρ.  
συρίζων θ' δὲ κηροδέτας  
κάλαμος οὐρείου Πανὸς  
κώπαις ἐπιθωῦξει,  
δὲ Φοῖβός θ' δὲ μάντις ἔχων  
κέλαδον ἐπτατόνου λύρας  
ἀειδῶν ἄξει λιπαρὰν  
εὗ σ' Ἀθηναίων ἐπὶ γᾶν.  
ἐμὲ δὲ αὐτοῦ λιποῦσα  
βήσῃ ροθίοισι πλάταις·  
ἀέρι δὲ [ἰστία] πρότονοι κατὰ πρῷραν ὑ-  
πὲρ στόλον ἐκπετάσουσι πόδα  
ναὸς ὡκυπόμπου.      1130  
—      λαμπρὸν ἵπποδρόμους βαίην,  
ἐνθ' εὐάλιον ἔρχεται πῦρ·      [ἀντ.  
οἰκείων δὲ ὑπὲρ θαλάμων  
πτέρυγας ἐν νώτοις ἀμοῖς  
λήξαιμι θοάζουσα·  
χοροῖς δὲ ἐσταίην, δθι καὶ  
παρθένος, εὐδοκίμων γάμων,  
παρὰ πόδ' εἰλίσσουσα φίλας  
ματρὸς ἡλίκων θιάσους,  
χαρίτων εἰς ἀμίλλας,      1135  
1140  
1145

1121 δὲ P: \*\* L: γὰρ *l* εὐτυχίαν Scaliger      1125 θ' Elmsley :  
δ' L P      1126 οὐρείου Πανὸς κάλαμος Hartung : cf. 1141      1130 ἄξει]  
πέμψει Paley, cl. v. 1124      1131 εὖ σ' Bothe : ἐs LP      1133 ροθίοις LP  
1134-1136 lectio incerta : πρότονος et στόλων ἐκπετάσουσιν P      δ' ιστία  
L P : ιστία seclusit Bothe      1135 πόδα] πόδες Seidler : πνοαὶ Bruhn  
1138 λαμπρὸν ἵπποδρόμον *l* vel fortasse L      1141 ἐν νώτοις ἀμοῖς  
πτέρυγας Fritzsche: cf. 1126      1143-1151 lectio incerta      1143 δὲ  
σταίην L P : corr. Bruhn      1144 παρθένος] πάροιθ' Kirchhoff: πάροχος  
Nauk      1146 ματρὸς *l*: ματέρος L P      θιάσοις Fritzsche      1147 ἐs  
ἀμίλλας χαρίτων L P : traieci

ΙΦΙΓΕΝΕΙΑ Η ΕΝ ΤΑΤΡΟΙΣ

χαίτας ἀβρόπλοουτον ἔρω,  
δρυνυμένα, πολυποίκιλα φάρεα  
καὶ πλοκάμους περιβαλλομένα  
γέννυσιν ἐσκίαζον.

1150

ΘΟΑΣ

ποῦ 'σθ' ἡ πυλωρὸς τῶνδε δωμάτων γυνὴ  
'Ελληνίς; ἥδη τῶν ξένων κατήρξατο;  
ἀδύτοις ἐν ἄγνοῖς σῶμα λάμπονται πυρί;

1155

Χο. ἥδ' ἐστίν, ἦ σοι πάντ', ἄναξ, ἔρεν σαφῶς.

Θο. ἔα.

τί τόδε μεταίρεις ἔξ ἀκινήτων βάθρων,  
'Αγαμέμνονος παῖ, θεᾶς ἄγαλμ' ἐν ὠλέναις;

Ιφ. ἄναξ, ἔχ' αὐτοῦ πόδα σὸν ἐν παραστάσιν.

1160

Θο. τί δ' ἔστιν, 'Ιφιγένεια, καινὸν ἐν δόμοις;

Ιφ. ἀπέπτυσ'. 'Οσίᾳ γὰρ δίδωμ' ἔπος τόδε.

Θο. τί φροιμιάζῃ νεοχμόν; ἔξαύδα σαφῶς.

Ιφ. οὐ καθαρά μοι τὰ θύματ' ἥγρεύσασθ', ἄναξ.

Θο. τί τούκδιδάξαν τοῦτό σ'; ἥ δόξαν λέγεις;

Ιφ. βρέτας τὸ τῆς θεοῦ πάλιν ἔδρας ἀπεστράφη.

1165

Θο. αὐτόματον, ἥ νιν σεισμὸς ἔστρεψε χθονός;

Ιφ. αὐτόματον· ὅψιν δ' ὁμμάτων ξυνήρμοσεν.

Θο. ἥ δ' αἰτία τίς; ἥ τὸ τῶν ξένων μύσος;

Ιφ. ἥδ', οὐδὲν ἄλλο· δεινὰ γὰρ δεδράκατον.

Θο. ἄλλ' ἥ τιν' ἔκανον βαρβάρων ἀκτῆς ἔπι;

1170

Ιφ. οἰκεῖον ἥλθον τὸν φόνον κεκτημένοι.

Θο. τίν'; εἰς ἔρον γὰρ τοῦ μαθεῖν πεπτώκαμεν.

Ιφ. μητέρα κατειργάσαντο κοινωνῷ ξίφει.

Θο. Ἀπολλον, οὐδ' ἐν βαρβάροις ἔτλη τις ἄν.

1148 χαίτας ἀβρόπλοουτον ἔριν post Bothium scripsi : χαίτας ἀβροπλούτοιο εἰς ἔριν L P (ἀβροπλούτοιο χαίτας l) 1149 in rasura litteras μένα vocabuli δρυνυμένα ετ φάρεα καὶ πλοκά scripsit l 1154 ἥ δὴ L P : corr. Reiske τοῦν ξένουν Elmsley : cf. 1168 1155 ἀδύτοις] is in rasura p : ἀδύτοις τ' Bothe σώμαθ' ἀπτονται Heimsoeth 1159 παραστάσει P 1162-1221 lineolas pro personarum notis L 1168 τοῦν ξένουν Wecklein : cf. 1154 1170 ἥ] ἥ L P<sup>2</sup> : el P 1173 κατειργάσατο L P : corr. l κοινουργῷ Bruhn 1174 ἔτλη Gaisford : τόδ' ἔτλη L P

Ιφ. πάσης διωγμοῖς ἡλάθησαν Ἑλλάδος. 1175  
 Θο. ἦ τῶνδ' ἔκατι δῆτ' ἄγαλμ' ἔξω φέρεις;  
 Ιφ. σεμνόν γ' ὑπ' αἰθέρ', ώς μεταστήσω φόνου.  
 Θο. μίασμα δ' ἔγνως τοῦν ξένοιν ποίω τρόπω;  
 Ιφ. ἥλεγχον, ώς θεᾶς βρέτας ἀπεστράφη πάλιν.  
 Θο. σοφήν σ' ἔθρεψεν Ἑλλάς, ώς ἥσθου καλῶς. 1180  
 Ιφ. καὶ μὴν καθεῖσαν δέλεαρ ἥδυ μοι φρενῶν.  
 Θο. τῶν Ἀργόθεν τι φίλτρον ἀγγέλλοντέ σοι;  
 Ιφ. τὸν μόνον Ὁρέστην ἐμὸν ἀδελφὸν εὐτυχεῖν.  
 Θο. ώς δή σφε σώσαις ἥδοναῖς ἀγγελμάτων.  
 Ιφ. καὶ πατέρα γε ζῆν καὶ καλῶς πράστειν ἐμόν. 1185  
 Θο. σὺ δ' ἐσ τὸ τῆς θεοῦ γ' ἔξενευσας εἰκότως.  
 Ιφ. πᾶσάν γε μισοῦσ' Ἑλλάδ', ἢ μ' ἀπώλεσεν.  
 Θο. τέ δῆτα δρῷμεν, φράζε, τοῦν ξένοιν πέρι;  
 Ιφ. τὸν νόμον ἀνάγκη τὸν προκείμενον σέβειν.  
 Θο. οὐκονν ἐν ἔργῳ χέρινθες ξίφος τε σόν; 1190  
 Ιφ. ἀγνοῖς καθαρμοῖς πρῶτά νιν νύψαι θέλω.  
 Θο. πηγαῖσιν ὑδάτων ἡ θαλασσίᾳ δρόσῳ;  
 Ιφ. θάλασσα κλύζει πάντα τὰνθρώπων κακά.  
 Θο. δσιώτερον γοῦν τῇ θεῷ πέσοιεν ἄν.  
 Ιφ. καὶ τάμα γ' οὗτω μᾶλλον ἀν καλῶς ἔχοι. 1195  
 Θο. οὐκονν πρὸς αὐτὸν ναὸν ἐκπίπτει κλύδων;  
 Ιφ. ἐρημίας δεῖ· καὶ γὰρ ἄλλα δράσομεν.  
 Θο. ἄγ' ἐνθα χρήζεις· οὐ φιλῶ τἄρρηθ' ὁρᾶν.  
 Ιφ. ἀγνιστέον μοι καὶ τὸ τῆς θεοῦ βρέτας.  
 Θο. εἴπερ γε κηλὶς ἔβαλέ νιν μητροκτόνος. 1200  
 Ιφ. οὐ γάρ ποτ' ἄν νιν ἡράμην βάθρων ἄπο.  
 Θο. δίκαιος ηνσέβεια καὶ προμηθία.  
 Ιφ. οἶσθά νυν ἂ μοι γενέσθω; Θο. σὸν τὸ σημαίνειν τόδε.  
 Ιφ. δεσμὰ τοῖς ξένοισι πρόσθεις. Θο. ποῖ δέ σ' ἐκφύ-  
     γοιεν ἄν;

1181 μὴν Monk : νῦν L P      καθῆσαν L P : corr. *I p*      1184 Cf.  
 Med. 325 : σώσης Markland      1185 ζῆν καὶ L : ζῆν P      1194 δσιώ-  
 τεροι Tournier      1201 ἡράμην Musgrave : ἀνηράμην P : ἀνηράμην L  
 1203 οἰσθα νῦν L P

IΦΙΓΕΝΕΙΑ Η ΕΝ ΤΑΥΡΟΙΣ

Ιφ. πιστὸν Ἐλλὰς οἶδεν οὐδέν. Θο. ἵτ' ἐπὶ δεσμά,  
πρόσπολοι. 1205

Ιφ. κάκκομιζόντων δὲ δεῦρο τὸν ξένους . . . Θο. ἔσται  
τάδε.

Ιφ. κράτα κρύψαντες πέπλοισιν. Θο. ἡλίου πρόσθεν  
φλογός.

Ιφ. σῶν τέ μοι σύμπεμπ' ὀπαδῶν. Θο. οἴδ' ὁμαρτή-  
σουσί σοι.

Ιφ. καὶ πόλει πέμψον τιν' ὅστις σημανεῖ . . . Θο. ποίας  
τύχας;

Ιφ. ἐν δόμοις μίμνεω ἀπαντας. Θο. μὴ συναντῷεν φόνῳ;

Ιφ. μυσαρὰ γὰρ τὰ τοιᾶδ' ἔστι. Θο. στεῖχε καὶ σή-  
μαινε σύ . . . 1211

Ιφ. μηδέν' εἰς ὄψιν πελάζειν. Θο. εὖ γε κηδεύεις πόλιν.

Ιφ. καὶ φίλων γ' οὓς δεῖ μάλιστα. Θο. τοῦτ' ἔλεξας  
εἰς ἔμέ.

Ιφ. . . . Θο. ως εἰκότως σε πᾶσα θαυμάζει πόλις.

Ιφ. σὺ δὲ μένων αὐτοῦ πρὸ ναῶν τῇ θεῷ . . . Θο. τί<sup>1</sup>  
χρῆμα δρῶ; 1215

Ιφ. ἄγνιστον πυρσῷ μέλαθρον. Θο. καθαρὸν ως μόλης  
πάλιν.

Ιφ. ἥνικ' ἀν δ' ἔξω περῶσιν οἱ ξένοι . . . Θο. τί χρή  
με δρᾶν;

Ιφ. πέπλον ὁμμάτων προθέσθαι. Θο. μὴ παλαμναῖον  
λάβω.

Ιφ. ἦν δ' ἄγαν δοκῶ χρονίζειν . . . Θο. τοῦδ' ὄρος τίς  
ἔστι μοι;

1207 κράτα κρύψαντες Musgrave: κατακρύψαντες LP 1207-1213 li-  
neolas 1207 ante ἡλίου, 1208 ante σῶν, 1212 ante μηδέν', om. L (cf. ad  
1162): notam Θο. ante ἡλίου om. P, ideoque pro Iphigenia Thoantem,  
pro Thoante Iphigeniam usque ad 1213 posuit: corr. apogr. Paris, et  
1214 Thoanti sine nota continuat 1213 οὓς δεῖ Badham: οὐδεὶς  
LP 1214 verba Iphigeniae initio desiderari perspexit Hermann:  
versum post v. 1202 trai. Markland, Thoanti tributum: delevit Din-  
dorf 1215 'πι ναῷ Wecklein 1216 πυρσῷ Reiske: χρυσῷ  
LP 1219 lineolas et litteras ζειν in rasura add. l

Ιφ. θαυμάσης μηδέν. Θο. τὰ τῆς θεοῦ πρᾶσσ'—ἐπεὶ  
σχολή—καλῶς.

1220

Ιφ. εἰ γὰρ ὡς θέλω καθαρμὸς ὅδε πέσοι. Θο. συνεύχομαι.

Ιφ. τούσδ' ἄρ' ἐκβαίνοντας ἔδη δωμάτων ὁρῶ ξένους  
καὶ θεᾶς κόσμους νεογνούς τ' ἄρνας, ὡς φόνῳ φόνον  
μυσταρὸν ἐκνίψω, σέλας τε λαμπάδων τά τ' ἄλλ' ὅσα  
προυθέμην ἐγὼ ξένοισι καὶ θεῷ καθάρσια. 1225  
ἐκποδῶν δ' αὐδῶ πολίταις τοῦδ' ἔχειν μιάσματος,  
εἴ τις ἡ ναῶν πυλωρὸς χεῖρας ἀγνεύει θεοῖς  
ἢ γάμου στείχει συνάψων ἢ τόκοις βαρύνεται,  
φεύγετ', ἐξίστασθε, μή τῷ προσπέσῃ μύσος τόδε.

Ὥ Διὸς Λητοῦς τ' ἄνασσα παρθέν', ἦν νήψω φόνον  
τῶνδε καὶ θύσωμεν οὐ χρή, καθαρὸν οἰκήσεις δόμον, 1231  
εὐτυχεῖς δ' ἡμεῖς ἐσόμεθα. τὰλλα δ' οὐ λέγοντ', ὅμως  
τοῖς τὰ πλείον' εἰδόσιν θεοῖς σοί τε σημαίνω, θεά.

Χο. — εὔπαις ὁ Λατοῦς γόνος, [στρ.  
τόν ποτε Δηλιὰς ἐν καρποφόροις γυάλοις 1235  
(ἔτικτε,) χρυσοκόμαν  
ἐν κιθάρᾳ σοφόν, ἃ τ' ἐπὶ τόξων  
εὐστοχίᾳ γάνυνται· φέρε (δ' αὐτά)  
νιν ἀπὸ δειράδος εἰναλίας, 1240  
λοχεῖα κλεινὰ λιποῦσα μά-  
τηρ, τὰν ἀστάκτων ὑδάτων  
βακχεύονταν Διονύ-

1220 ἐπεὶ σχολῆ P et, me iudice, L: ἐπὶ σχολῆ teste Prinzip  
1222 δωμάτων P et fortasse ante correct. L 1223 ἄρνας Pierson:  
ἄρσενας L P 1223 θεᾶ L P: corr. l 1235 τόν Hermann: θν L P  
Δηλιάσιν καρποφόρει post Seidlerum Wilamowitz 1236-1263 bis  
pertusa fuisse videtur membrana archetypi, itaque lacunae factae vv.  
1236, 1239 iterumque post vv. viginti quattuor, 1260, 1263: idem  
accidit infra vv. 1380, 1404: lacunas ex. gr. explevimus 1236 ἔτικτε  
suppl. Kirchhoff χρυσοκόμαν φοῖθον L P: φοῖθον delevit Musgrave  
1238 fortasse ἢ δ' 1239 γάνυνται L P: corr. Barnes δ' αὐτὰ  
supplevi: vide ad 1236-1263: φέρει νιν L P: φέρε δ' ίνιν Kirchhoff  
1240 εἰναλίας l: ἐναλίας L P 1241, 1242 λιποῦσα (λιποῦσ' l P) ἀστά-  
κτων μάτηρ ὑδάτων τὰν L P: traeici: λιποῦσ', ἀστάκτων ματέρα παγᾶν  
Wilamowitz: cf. 1267: μάστειρ' ὑδάτων Wecklein 1243 βακχεύονταν P

ΙΦΙΓΕΝΕΙΑ Η ΕΝ ΤΑΤΡΟΙΣ

σφ Παρνάσιον κορυφάν·

ὅθι ποικιλόνωτος οἰ-

νωπὸς δράκων,

1245

σκιερῷ κατάχαλκος εὐ-

φύλλῳ δάφνῃ,

γὰς πελώριον τέρας, ἀμφεπε μαντεῖ-

ον Χθόνιον.

ἔτι μιν ἔτι βρέφος, ἔτι φίλας

ἐπὶ ματέρος ἀγκάλαισι θρώσκων

1250

ἔκανες, ὁ Φοῖβε, μαντείων δ' ἐπέβας ζαθέων,

τρίποδέ τ' ἐν χρυσέῳ θάστεις, ἐν ἀψευδεῖ θρόνῳ

μαντείας βροτοῖς θεσφάτων νέμων

1255

ἀδύτων ὑπο, Κασταλίας ρέέθρων γείτων, μέσον

γὰς ἔχων μέλαθρον.

Θέμιν δ' ἐπεὶ γὰς λὼν

[ἀντ.

παῖδ' ἀπενάσσατο *(Πυθῶνος)* ἀπὸ ζαθέων

1260

χρηστηρίων, νῦχια

Χθῶν ἐτεκνώσατο φάσματ' ὁ *(νείρων)*,

οἱ πολέσιν μερόπων τά τε πρῶτα, τά τ'

ἐπειθ', ὅσσα τ' ἔμελλε τυχεῖν,

1265

ὑπνου κατὰ δνοφερᾶς γὰς εὐ-

νὰς ἔφραζον. Γαῖα δὲ τὰν

μαντεῖον ἀφείλετο τι-

μὰν Φοῖβον, φθόνῳ θυγατρός.

ταχύπους δ' ἐς Ὀλυμπον ὄρ-

1246 κατάκαλχος (h. e. ἔλικτος) Verrall εὐφύλλω L : εὐφύλλων P  
 1247 ἀμφέπει L P: corr. Seidler 1249 νιν Seidler 1254 θρόνῳ L:  
 χρόνῳ P 1255 post βροτοῖς habent ἀναφαίνων L P: delevit Seidler  
 1256 νέμων Musgrave: ἐμῶν L P 1257 ὑπο Seidler: ὑπερ L : ὑπερ P  
 1259 ἐπεὶ Scaliger: ἐπὶ L P γὰς λὼν] Γαῖαν Bruhn (γάϊον Nauck)  
 1260, 1261 ἀπενάσσατο ἀπὸ ζαθέων L P: supplevit Hermann: παῖς ἀπέ-  
 νασσεν δ Λατῆος Nauck 1263 φάσματ' ὡ L P: supplevit I 1264 πό-  
 λεσι P 1265 ὅσσα τ' (cf. 1240) Musgrave: ὅσσα τ' L P: ὅσ Burges  
 1266 ὑπνῳ Markland δνοφερᾶς L P 1267 τὰν Seidler: τὴν  
 supra μαντεῖον suprascr. L, et videtur in fine versus (post γαῖα δὲ)  
 scriptum habuisse (nunc erasum): om. P γὰς εὐνὰς φράζε, πάλιν δὲ  
 (et oīs πολέσιν v. 1264) Wilamowitz: cf. 1242

μαθεὶς ἄναξ

1270

χέρα παιδονὸν ἔλιξεν ἐκ

Διὸς θρόνων

Πυθίων δόμων χθονίαν ἀφελεῖν μῆ-

νιν θεᾶς. [νυχίους τ' ἐνοπάς.]

γέλασε δ', ὅτι τέκος ἄφαρ ἔβα

πολύχρυσα θέλων λατρεύματα σχεῖν.

1275

ἐπὶ δὲ ἕστεισεν κόμαν, παῦσαι νυχίους ἐνοπάς,

ἀπὸ δὲ ἀλαθοσύναν νυκτωπὸν ἔξειλεν βροτῶν,  
καὶ τιμᾶς πάλιν θῆκε Λοξίᾳ,

1280

πολυάνορι δὲ ἐν ξενόεντι θρόνῳ θάρση βροτοῖς  
θεσφάτων ἀοιδᾶς.

## ΑΓΓΕΛΟΣ

ῶν ναοφύλακες βώμιοί τ' ἐπιστάται,

Θόας ἄναξ γῆς τῆσδε ποῦ κυρεῖ βεβώς;

1285

καλεῖτ' ἀναπτύξαντες εὐγόμφους πύλας

ἔξω μελάθρων τῶνδε κοίρανον χθονός.

Χο. τί δὲ ἔστιν, εἰ χρὴ μὴ κελευσθεῖσαν λέγειν;

Αγ. βεβᾶσι φροῦδοι δίπτυχοι νεανίαι

'Αγαμεμνονείας παιδὸς ἐκ βουλευμάτων

1290

φεύγοντες ἐκ γῆς τῆσδε καὶ σεμνὸν βρέτας  
λαβόντες ἐν κόλποισιν Ἐλλάδος νεώς.Χο. ἄπιστον εἶπας μῦθον ὃν δὲ ἵδεῖν θέλεις  
ἄνακτα χώρας, φροῦδος ἐκ ναοῦ συθείς.

Αγ. ποῦ; δεῖ γὰρ αὐτὸν εἰδέναι τὰ δρώμενα.

1295

Χο. οὐκ ἵσμεν· ἀλλὰ στεῖχε καὶ δίωκέ νιν  
ὅπου κυρήσας τούσδε ἀπαγγελεῖς λόγους.

1271 ἔλιξε fortasse primitus L : ἔλιξ P et nunc L vel l Διὸς]  
 Ζηνὸς Seidler : ἐς Διὸν θρόνον post Iacobsium Badham 1273 θεᾶς  
 μῆνιν L P : trai. Wilamowitz νυχίους τ' ἐνοπάς seclusit Seidler : cf.  
 1277 1276 ἐπεὶ δὲ ἕστεισε κόμαν παῦσε L P : corr. Badham : ἐπὶ δὲ  
 στέσσας κόμαν παῦσε Musgrave 1277 ἐνοπάς ex v. 1273 Burges: ὀνει-  
 ρους L P, glossema : νυχίους ἐνέρους Badham 1278 δὲ λαθοσύναν L P:  
 corr. Nauck (sc. tunc veridica, nunc fallacia sunt somnia) 1279 ἔξειλε  
 L P 1283 θάρση L P, sed θάρσει primitus L 1284 Ἀγγελος]  
 Θεράπων Wecklein, cl. 1205 et 1329 1285 τῆσδε γῆς L P : trai. l

ΙΦΙΓΕΝΕΙΑ Η ΕΝ ΤΑΤΡΟΙΣ

Αγ. ὁρᾶτ<sup>3</sup>, ἅπιστον ὡς γυναικεῖον γένος·

μέτεστι χύμîν τῶν πεπραγμένων μέρος.

Χο. μαλήγ<sup>4</sup> τί δ<sup>5</sup> ἥμîν τῶν ξένων δρασμοῦ μέτα;

1300

οὐκ εἴ κρατούντων πρὸς πύλας ὅσον τάχος;

Αγ. οὐ, πρίν γ' ἀν εἴπη τοῦπος ἐρμηνεὺς ὅδε,

εἴτ<sup>6</sup> ἔνδον εἴτ<sup>7</sup> οὐκ ἔνδον ἀρχηγὸς χθονός.

ώή, χαλάτε κλῆθρα, τοῖς ἔνδον λέγω,

καὶ δεσπότη σημήναθ<sup>8</sup> οὗτοκ<sup>9</sup> ἐν πύλαις

1305

πάρειμι, καινῶν φόρτον ἀγγέλλων κακῶν.

Θο. τίς ἀμφὶ δῶμα θεᾶς τόδ<sup>10</sup> ἵστησιν βοήν,

πύλας ἀράξας καὶ ψόφον πέμψας ἔσω;

Αγ. φεῦ·

πῶς ἔλεγον αὖδε, καί μ' ἀπήλαυνον δόμων,

ώς ἔκτὸς εἴης<sup>11</sup> σὺ δὲ κατ' οἶκον ἥσθ<sup>12</sup> ἄρα.

1310

Θο. τί προσδοκῶσαι κέρδος ἢ θηρώμεναι;

Αγ. αἰθίσ τὰ τῶνδε σημανῶ· τὰ δ<sup>13</sup> ἐν ποσὶ

παρόντ<sup>14</sup> ἄκουσσον. ἡ νεᾶνις ἢ νθάδε

βωμοῖς παρίστατ<sup>15</sup>, Ἰφιγένει, ἔξω χθονὸς

1315

σὺν τοῖς ξένοισιν οἰχεται, σέμνον θεᾶς

ἄγαλμ<sup>16</sup> ἔχουσα· δόλια δ<sup>17</sup> ἦν καθάρματα.

Θο. πῶς φήσ; τί πνεῦμα συμφορᾶς κεκτημένη;

Αγ. σώζουσ<sup>18</sup> Ὁρέστην τοῦτο γὰρ σὺ θαυμάσῃ.

Θο. τὸν πνεον; ἀρ<sup>19</sup> δὲ Ταυθαρίς τίκτει κόρη;

Αγ. δὲν τοῦσδε βωμοῖς θεὰ καθωσιώσατο.

1320

Θο. ὡ θαῦμα—πῶς σε μεῖζον δύνομάσας τύχω;

Αγ. μὴ νταῦθα τρέψῃς σὴν φρέν<sup>20</sup>, ἀλλ' ἄκουε μου·

σαφῶς δ<sup>21</sup> ἀθρήσας καὶ κλύων ἐκφρόντισον

διωγμὸς ὅστις τοὺς ξένους θηράσεται.

Θο. λέγ<sup>22</sup>· εὖ γὰρ εἴπας· οὐ γὰρ ἀγχίπλουν πόρον

1325

1299 χύμîν Markland: θ' ὑμîν L P 1301 Nuntio, 1302 Choro tribuunt L P: corr. Heath 1302 εἴπη fortasse primitus L: εἴποι L P  
ὅδε scripsi: 'hic interpres': cornu sonat, ni fallor, vel φοπτρῷ (cf. Io. 1612) pulsat: cf. 1307: τόδε L P 1307 τόδ<sup>23</sup>] ὅδ' Tournier  
1309 φεῦ· | πῶς Wilamowitz(φεῦ· ὡς Kviçala): ψευδῶς L P 1310 εἴης  
Scaliger: ἡς L P 1312 αὗτις L P 1319 τὸ ποῖον P

ΕΤΡΙΠΙΔΟΤ

φεύγουσιν, ὥστε διαφυγεῖν τούμδον δόρυ.

Αγ. ἐπεὶ πρὸς ἀκτὰς ἥλθομεν θαλασσίας,  
οὖν ναῦς Ὁρέστου κρύφιος ἦν ὁρμισμένη,  
ἡμᾶς μέν, οὓς σὺ δεσμὰ συμπέμπεις ξένων  
ἔχοντας, ἔξενευσ' ἀποστῆναι πρόσω

1330

Ἄγαμέμνονος πᾶν, ὡς ἀπόρρητον φλόγα  
θύουσα καὶ καθαρὸν ὃν μετώχετο,  
αὐτὴ δ' ὅπισθε δέσμῳ ἔχουσα τοῦν ξένοιν  
ἔστειχε χερσί. καὶ τάδ' ἦν ὑποπτα μέν,  
ἥρεσκε μέντοι σοῖσι προσπόλοις, ἄναξ.

1335

χρόνῳ δ', ἵν' ἡμῖν δρᾶν τι δὴ δοκοῖ πλέον,  
ἀνωλόλυξε καὶ κατῆδε βάρβαρα  
μέλη μαγεύοντος, ὡς φόνον νίζουσα δή.  
ἐπεὶ δὲ δαρὸν ἥμεν· ἥμενοι χρόνον,  
ἐσῆλθεν ἡμᾶς μὴ λυθέντες οἱ ξένοι  
κτάνοιεν αὐτὴν δραπέται τ' οἰχοίστο.  
φόβῳ δ' ἀ μὴ χρῆν εἰσορᾶν καθήμεθα  
σιγῇ· τέλος δὲ πᾶσιν ἦν αὐτὸς λόγος  
στείχεω ἵν' ἥσαν, καίπερ οὐκ ἐωμένοις.

1340

κάνταῦθ' ὁρῶμεν Ἐλλάδος νεῶς σκάφος  
ταρσῷ κατήρει πίτυλον ἐπτερωμένον,  
ναύτας τε πεντήκοντ' ἐπὶ σκαλμῶν πλάτας  
ἔχοντας, ἐκ δεσμῶν δὲ τοὺς νεανίας  
ἐλευθέρους πρύμνηθεν ἐστῶτας νεώς.  
κοντοῖς δὲ πρῷραν εἶχον, οἱ δ' ἐπωτίδων  
ἄγκυραν ἔξανήπτον· οἱ δέ, κλίμακας  
σπεύδοντες, ἥγον διὰ χερῶν πρυμνήσια,

1345

1327 θαλασσίους Hermann 1329 οὖν in oὖς mutavit L ξένοιν  
Wecklein 1334 χερσί lρ: χεροῦν L P αὐτὴ δὲ χερσί... ἔστειχ' 1336 δοκοῖ] δοκῆ L P, sed δοκ\*\* primitus L  
τριστείχ' δπισθε Nauck 1337 ἀνωλόλυξε Herwerden 1338 ματεύοντος' L P: corr. Reiske  
1340 ἐσῆλθεν hic L P 1343 αὐτὸς L P 1346 κατῆρες, Barnes  
κοντοῖς δὲ πρωρεῖς Reiske) 1349 νεῶν Musurus: νεῶν L P 1350 πρῷραν L: πρῷροις P (unde  
κοντοῖς δὲ πρωρεῖς Reiske) 1351 ἄγκύρας L P: corr. Scaliger  
κλίμακα Kirchhoff 1352 εἰειcit Bergk 1351-1353 ἡ πρυμνήσια  
σπεύδοντες ἥγον διὰ χερῶν καὶ κλίμακα πόντῳ διδόντες Kirchhoff

ΙΦΙΓΕΝΕΙΑ Η ΕΝ ΤΑΤΡΟΙΣ

πόντω δὲ δόντες τοῦν ξένοιν καθίεσαν.

ἡμεῖς δ' ἀφειδήσαντες, ὡς ἐσεἰδομεν  
δόλια τεχνήματ', εἰχόμεσθα τῆς ξένης  
πρυμνησίων τε, καὶ δι' εὐθυντηρίας  
οἴακας ἔξηροῦμεν εὐπρύμνου νεώς.

λόγοι δ' ἔχώρουν· Τίνι λόγῳ πορθμεύετε  
κλέπτοντες ἐκ γῆς ξόανα καὶ θυηπόλους;  
τίνος τίς ὧν σὺ τήνδ' ἀπεμπολᾶς χθονός;      1355  
δὸς δ' εἶπ'. Ὁρέστης, τῆσδ' ὅμαιμος, ὡς μάθης,  
Ἄγαμέμνονος παῖς, τήνδ' ἐμὴν κομίζομαι  
λαβὼν ἀδελφήν, ἦν ἀπώλεσ' ἐκ δόμων.

ἀλλ' οὐδὲν ἥσσον εἰχόμεσθα τῆς ξένης  
καὶ πρὸς σὲ ἐπεσθαι διεβιαζόμεσθά νιν·      1365  
ὅθεν τὰ δεινὰ πλήγματ' ἦν γενειάδων.  
κεῖνοί τε γὰρ σίδηρον οὐκ εἶχον χεροῦν  
ἡμεῖς τε· πυγμαί τ' ἥσαν ἐγκροτούμεναι,  
καὶ κῶλ' ἀπ' ἀμφοῖν τοῦν νεανίαιν ἄμα  
ἔς πλευρὰ καὶ πρὸς ἥπαρ ἥκουτιζετο,

ώς τῷ ξυνάπτειν καὶ συναποκαμένην μέλη.  
δεινοῖς δὲ σημάντροισιν ἐσφραγισμένοι  
ἐφεύγομεν πρὸς κρημνόν, οἱ μὲν ἐν κάρᾳ  
κάθαιμ' ἔχοντες τραύμαθ', οἱ δὲ ἐν ὅμμασιν·

ὄχθοις δὲ ἐπισταθέντες εὐλαβεστέρως  
ἐμαρνάμεσθα καὶ πέτρους ἐβάλλομεν.  
ἀλλ' εἵργον ἡμᾶς τοξόται πρύμνης ἐπὶ<sup>1375</sup>  
σταθέντες ἰοῖς, ὥστ' ἀναστεῦλαι πρόσω.

κάν τῷδε—δεινὸς γὰρ κλύδων ὕκειλε ναῦν  
πρὸς γῆν, φόβος δ' ἦν *(παρθένω)* τέγξαι πόδα—      1380

1353 τὴν ξένοιν P: τὴν ξένην L: corr. Seidler: τῇ ξένῃ cl. 1355 Musgrave      1358 τίνι νόμῳ Nauck      πορθεύετε L et sine dubio P: corr. p      1359 ξάνον καὶ θυηπόλον L P: corr. Musgrave      1360 σὺ add. Markland      1368 πυγμαὶ δ' Musurus      ἥσσον Badham, cl. 1370 1371 ὡς τῷ Hermann: ὥστε L P: versum delet Paley      1376 πέτροις Paley      1377 εἵργον L P      1380 παρθένω supplevit Wilamowitz: spatiū vacuum in L P: tum coni. ὥστε μὴ l, ναυάταις p: cf. v. 1404: nempe pertusa fuit hoc loco membrana archetypi

λαβὸν Ὀρέστης ὅμον εἰς ἀριστερόν,  
 βὰς ἐς θάλασσαν κάπὶ κλίμακος θορών,  
 ἔθηκ' ἀδελφὴν ἐντὸς εὐσήμου νεώς,  
 τό τ' οὐρανοῦ πέσημα, τῆς Διὸς κόρης  
 ἄγαλμα. ναὸς <δ> ἐκ μέσης ἐφθέγξατο  
 βοή τις. Ὡ γῆς Ἑλλάδος ναῦται, νεὼς  
 λάβεσθε κώπαις ρόθιά τ' ἐκλευκαίνετε·  
 ἔχομεν γὰρ ὅντερ οὖνεκ' ἄξενον πόρον  
 Συμπληγάδων ἔσωθεν εἰσεπλεύσαμεν.

1385

οἱ δὲ στεναγμὸν ἡδὺν ἐκβρυχώμενοι  
 ἔπαισαν ἄλμην. ναῦς δ', ἔως μὲν ἐντὸς ἦν

λιμένος, ἔχώρει στόμια, διαπερῶσα δὲ  
 λάβρῳ κλύδωνι συμπεσοῦσ' ἡπείγετο·

δεινὸς γὰρ ἐλθὼν ἄνεμος ἔξαίφνης νεὼς  
 ὡθεῖ παλίμπρυμν' ἴστι'. οἱ δ' ἐκαρτέρουν

πρὸς κῦμα λακτίζοντες· ἐς δὲ γῆν πάλιν  
 κλύδων παλίρρους ἥγε ναῦν. σταθεῖσα δὲ

Ἀγαμέμνονος πᾶς ηὔξατ'. Ὡ Λητοῦς κόρη  
 σφόδρη με τὴν σὴν ἱερέαν πρὸς Ἑλλάδα

ἐκ βαρβάρου γῆς καὶ κλοπᾶς σύγγνωθ' ἐμαῖς.  
 φιλεῖς δὲ καὶ σὺ σὸν κασίγνητον, θεά·

φιλεῖν δὲ κάμε τοὺς ὅμαίμονας δόκει.

1395

ναῦται δ' ἐπευφήμησαν εὐχαῖσιν κόρης  
 παιᾶνα, γυμνὰς ἐκ <πέπλων> ἐπωμίδας

κώπῃ προσαρμόσαντες ἐκ κελεύσματος.

1400

1383 εὐσήμουν cf. I. A. 255: εὐσέλμου Pierson

1384 τὸ τ'

Markland: τὸ δ' L P 1385 ναὸς Nauck: νῆδος L P, cf. Hec. 1263,  
 Med. 523 δ' add. Markland 1386, 1387 ναύτης λεώς, λάβεσθε

κώπης F. G. Schmidt (κώπης Reiske) τε λευκαίνετε L P: corr.

Scaliger 1388 ἄξενον Markland: vid. 125: εὔξεινον L P

1392 Fortasse ἔχώρει, διαπερῶσα δὲ στόμα 1395 ὡθεῖ Kirchhoff:

ἄθει L P παλίμπρυμν' ἴστι' Mekler: πάλιν πρυμνῆσι' L P: παλιμ-

πρυμνηδόν Hermann v. 1346 huc post 1394 traiecto 1396 δὲ

γῆν editio Brubachiana: γῆν δὲ L P: γῆν δὴ l 1397 παλ-

λίρους L P: corr. l 1399 ἱερέαν L P 1404 πέπλων sup-

plevit Markland: spatium vacuum in L P: βαλόντες suppl. l (vel L):

χερῶν p

ΙΦΙΓΕΝΕΙΑ Η ΕΝ ΤΑΤΡΟΙΣ

μᾶλλον δὲ μᾶλλον πρὸς πέτρας ἥει σκάφος·  
χῶ μέν τις ἐσ θάλασσαν ὠρμήθη ποσίν,  
ἄλλος δὲ πλεκτὰς ἔξανήπτεν ἀγκύλας.  
κάγὼ μὲν εὐθὺς πρὸς σὲ δεῦρ' ἀπεστάλην,  
σοὶ τὰς ἐκεῖθεν σημανῶν, ἄναξ, τύχας.

1410

ἀλλ' ἔρπε, δεσμὰ καὶ βρόχους λαβὼν χεροῦν·  
εἰ μὴ γὰρ οἶδα μινερμον γενήσεται,  
οὐκ ἔστιν ἐλπὶς τοῖς ξένοις σωτηρίας.  
πόντου δ' ἀνάκτωρ Ἱλιόν τ' ἐπισκοπεῖ  
σεμνὸς Ποσειδῶν, Πελοπίδαις ἐναντίος,  
καὶ νῦν παρέξει τὸν Ἀγαμέμνονος γόνον  
σοὶ καὶ πολίταις, ὡς ἔοικεν, ἐν χεροῦν  
λαβεῖν, ἀδελφῆν θ', ἢ φόνον τὸν Αὐλίδι  
ἀμνημόνευτον θεἼ προδοῦσ' ἀλίσκεται.

1415

Χο. ὁ τλῆμον Ἰφιγένεια, συγγόνου μέτα  
θαυμῇ πάλιν μολοῦσα δεσποτῶν χέρας.

1420

Θο. ὁ πάντες ἀστοὶ τῆσδε βαρβάρον χθονός,  
οὐκ εἴα πώλοις ἐμβαλόντες ἡνίας  
παράκτιοι δραμεῖσθε κάκβολὰς νεῶς  
Ἐλληνίδος δέξεσθε, σὺν δὲ τῇ θεῷ  
σπεύδοντες ἄνδρας δυσσεβεῖς θηράστετε,  
οἱ δ' ὡκυπομπὸν ἔλξετ' ἐσ πόντον πλάτας;  
ώς ἐκ θαλάσσης ἔκ τε γῆς ἵππεύμασι  
λαβόντες αὐτοὺς ἢ κατὰ στύφλου πέτρας  
ρίψωμεν, ἢ σκόλοψι πήξωμεν δέμας.

1425

ὑμᾶς δὲ τὰς τῶνδ' ἵστορας βουλευμάτων,  
γυναῖκες, αὐθις, ἡνίκ' ἀν σχολὴν λάβω,  
ποιωασόμεσθα· νῦν δὲ τὴν προκείμένην  
σπουδὴν ἔχοντες οὐ μενοῦμεν ἥσυχοι.

1430

1408 ἄλλος P et ex ἄλλῳ factum L : ἄλλοι ἢ ἔξανήπτεν L : ἔξανήπτον P et fortasse primitus L 1415 δ' post Πελοπίδαις L P : del. Matthiae 1418 ἀδελφῆν θ' Musgrave : τ' ἀδελφῆν L P Fortasse post Marklandum et Badhamum ή, φόνων τῶν Αὐλίδι ἀμνημόνευτος, θεὰν προδοῦσ' 1421 πάλιν L : πάλιν P 1430 ή 'ν σκόλοψι Wecklein 1432 γυναῖκες Markland : γυναῖκας L P αὐτὶς L P

## ΑΘΗΝΑ

ποῦ ποῦ διωγμὸν τόνδε πορθμεύεις, ἄναξ  
Θόας; ἄκουσον τῆσδ' Ἀθηναίας λόγους.  
παῦσαι διώκων ῥεῦμά τ' ἔξορμῶν στρατοῦ·  
πεπρωμένος γὰρ θεσφάτοισι Λοξίου  
δεῦρ' ἥλθ' Ὁρέστης, τόν τ' Ἐρινύων χόλον  
φεύγων ἀδελφῆς τ' Ἀργος ἐσπέμψων δέμας  
ἄγαλμά θ' ἵερὸν εἰς ἐμὴν ἄξων χθόνα,  
τῶν νῦν παρόντων πημάτων ἀναψυχάς. 1435  
πρὸς μὲν σὲ ὅδ' ἡμῖν μῦθος· ὃν δ' ἀποκτενεῖν  
δοκεῖς Ὁρέστην ποντίῳ λαβὼν σάλῳ,  
ἥδη Ποσειδῶν χάριν ἐμὴν ἀκύμονα  
πόντου τίθησι νῶτα πορθμεύειν πλάτῃ. 1440  
μαθὼν δ', Ὁρέστα, τὰς ἐμὰς ἐπιστολάς—  
κλύεις γὰρ αὐδὴν καίπερ οὐ παρὼν θεᾶς—  
χώρει λαβὼν ἄγαλμα σύγγονόν τε σήν.  
ὅταν δ' Ἀθήνας τὰς θεοδμήτους μόλῃ,  
χῶρός τις ἔστιν Ἀτθίδος πρὸς ἐσχάτοις  
ὅροισι, γείτων δειράδος Καρυστίας,  
ἱερός, Ἄλας νιν ούμὸς δονομάζει λεώς· 1445  
ἐνταῦθα τεύξας ναὸν ἔδρυσαι βρέτας,  
ἐπώνυμον γῆς Ταυρικῆς πόνων τε σῶν,  
οὗς ἔξεμόχθεις περιπολῶν καθ' Ἑλλάδα  
οἴστροις Ἐρινύων. Ἀρτεμιν δέ νιν βροτοὶ 1450  
τὸ λοιπὸν ὑμνήσουσι Ταυροπόλον θεάν.  
νόμον τε θὲς τόνδ'. ὅταν ἐορτάζῃ λεώς,  
τῆς σῆς σφαγῆς ἄποι' ἐπισχέτω ξίφος  
δέρῃ πρὸς ἀνδρὸς αἷμά τ' ἔξανιέτω,  
δσίας ἔκατι θεά θ' ὅπιος τιὰς ἔχῃ. 1455

1438 πεπρωμένοις L P: corr. Hermann: πεπρωμένον Monk  
 1439 τόν τ' L: τῶν τ' P 1441<sup>b</sup> habet L: om. P (ideoque Musurus et  
 veteres libri impressi) 1442 σὲ L: σ' P l 1445 πορθμεύειν Tug-  
 whitt: πορθμεύων L P 1452 ἄλας L P 1453 τεύξας Pierson: τάξας  
 L P 1454 γῆς Hermann: τῆς L P 1458 θὲς Porson: θέσθε L P  
 1460 ἔξανιέτω L P: corr. Heath 1461 θεά θ' Markland: θεᾶς L P

ΙΦΙΓΕΝΕΙΑ Η ΕΝ ΤΑΥΡΟΙΣ

σὲ δ' ἀμφὶ σεμνάς, Ἰφιγένεια, κλίμακας  
 Βραυρωνίας δεῖ τῇδε κληδουχεῦν θεᾶ·  
 οὐ καὶ τεθάψῃ κατθανοῦτα, καὶ πέπλων  
 ἀγαλμά σοι θήσουσιν εὐπήνους ὑφάς,  
 ἀς ἂν γυναῖκες ἐν τόκοις ψυχορραγεῖς  
 λίπωσ' ἐν οἴκοις. τάσδε δ' ἐκπέμπειν χθονὸς  
 'Ελληνίδας γυναῖκας ἔξεφίεμαι  
 γυνώμης δικαίας οὕνεκ'

1465

ἐκσώσασα δὲ

καὶ πρίν σ' Ἀρείοις ἐν πάγοις ψήφους ἵσας  
 κρίνασ', Ὁρέστα· καὶ νόμισμ' ἔσται τόδε,  
 νικᾶν ἴστρεις ὅστις ἂν ψήφους λάβῃ.  
 ἀλλ' ἐκκομίζου σὴν κασιγνήτην χθονός,  
 'Αγαμέμνονος πᾶν.—καὶ σὺ μὴ θυμοῦ, Θόας.

1470

Θο. ἀναστ' Ἀθάνα, τοῖσι τῶν θεῶν λόγοις  
 ὅστις κλύων ἄπιστος, οὐκ ὁρθῶς φρονεῖ.  
 ἐγὼ δ' Ὁρέστη τ', εἰ φέρων βρέτας θεᾶς  
 βέβηκ', ἀδελφῆ τ' οὐχὶ θυμοῦμαι· τί γὰρ  
 πρὸς τοὺς σθένοντας θεοὺς ἀμιλλᾶσθαι καλόν;  
 ἵτωσαν ἐς σὴν σὺν θεᾶς ἀγάλματι  
 γαῖαν, καθιδρύσαντό τ' εὐτυχῶς βρέτας.  
 πέμψω δὲ καὶ τάσδ' Ἐλλάδ' εἰς εὐδαίμονα  
 γυναῖκας, ὥσπερ σὸν κέλευσμ' ἔφίεται.  
 παύσω δὲ λόγχην ἦν ἐπαίρομαι ξένοις  
 ναῶν τ' ἐρετμά, σοὶ τάδ' ὡς δοκεῖ, θεά.

1480

Αθ. αἰνῶ· τὸ γὰρ χρεῶν σοῦ τε καὶ θεῶν κρατεῖ.

1485

1462 λείμακας Pierson      1463 τῆσδε κληδουχεῦν θεᾶς L P : corr.  
 Markland      1467 λείπωσ' L P      1469 lacunam post οὕνεκ' statuit  
 Reiske (post ἔξεφίεμαι Brodæus)      1469, 1470 ἐκσώσασά σε  
 καὶ πρίν γ' L P : ἔξεσωσα δὲ καὶ πρίν σ' Schol. Ar. Ran. 685  
 1471 ἔσται τόδε Markland : εἰς ταῦτό γε L P      1473 κασιγνήτην  
 Elmsley : κασίγνητον L P      1478, 1479 τί γάρ; et ἀμιλλᾶσθαι κενόν  
 Bruhn      1485 ναῶν Radermacher: νηῶν L P      θεά Musurus : θεᾶ  
 L P      1486 Αθ. notam om. L P : add. Musurus et recentior manus  
 in L (non l)      τὸ γὰρ χρῆν Dindorf (χρῆ Wecklein)

ΕΤΡΙΠΙΔΟΤ ΙΦΙΓΕΝΕΙΑ Η ΕΝ ΤΑΤΡΟΙΣ

ἴτ', ὁ πνοαί, ναυσθλοῦσθε τὸν Ἀγαμέμνονος  
παιδὸν εἰς Ἀθήνας συμπορεύσομαι δ' ἐγὼ  
σῳζοντος ἀδελφῆς τῆς ἐμῆς σεμνὸν βρέτας.

Xo. — ίτ' ἐπ' εὐτυχίᾳ τῆς σῳζομένης  
μοίρας εὐδαίμονες ὄντες.

— ἀλλ', ὁ σεμνὴ παρά τ' ἀθανάτους  
καὶ παρὰ θυητοῖς, Παλλὰς Ἀθάνα,  
δράσομεν οὕτως ὡς σὺ κελεύεις.  
μάλα γὰρ τερπνὴν κἀνέλπιστον  
φήμην ἀκοαῖσι δέδεγμαι.

1490

1495

ὡ μέγα σεμνὴ Νίκη, τὸν ἐμὸν  
βίοτον κατέχοις  
καὶ μὴ λῆγοις στεφανοῦσα.

1487 Apollinis notam praefigunt LP (*σώζων* v. 1489 codd. recd. quidam) : notam delevit Musurus τῷ Ἀγαμέμνονος Markland 1490 Xo. Seidler: Aθ. LP 1491 εὐδαίμονος LP: corr. Musurus ὄντες LP: ὄντος primitus L 1492 Xo. L<sup>2</sup>P: notam om. L 1495 τερπνὴν Ludv. Dindorf: τερπνὸν LP 1497 νίκα LP: corr. l 1497-1499 tales versus etiam ad fin. Orestis et Phoenissarum leguntur: cf. Lucian. Piscator. c. 39: seclusit amicus Matthiae. Subscriptionem εὑριπίδου ἱφιγένεια ἡ ἐν ταύροις habet P et, postmodo additam, L (h. e. is qui in hac fabula L, alias L<sup>2</sup>, me iudice, nuncupatur: vide Praef. Ionis)

## COMMENTARY

**Τπόθεσις.** The hypothesis goes back in content, if not in form, to Aristophanes of Byzantium. Unfortunately it is corrupt and fragmentary and lacks the usual note on the date of production, the concomitant plays, and their order in the competition.

1. 2. L's *παραγεν* (ηθείς) and the grammatical correction *παραγενόμενος* are redundant with and after ἐλθών. P's *παρακινηθείς* ('maddened') gives good sense, but it is here out of place. It probably stood, as Wecklein suggests, after τῆς νέως καὶ, whence it was ousted by a marginal gloss μανεῖς which in its turn was corrupted to φανεῖς (for a similar corruption see l. 340 below). If we keep *παραγενηθείς* here, we must at least correct φανεῖς to μανεῖς, as our text, following Wilamowitz, does.

### Πρόλογος I-122:

- (a) Prologue proper spoken by Iph., 1-41.
- (b) Iph.'s dream, 42-66.
- (c) Or. and Pyl. stichomythia, 67-76.
- (d) Or. reproaches Apollo; consents to hide during the day and at night steal the image, 77-122.

1. The typical Euripidean genealogy; cf. Eur.'s own claim in Ar. *Ra.* (946-7) οὐξιῶν πρώτιστα μέν μοι τὸ γένος εἰπ' ἀν εὐθὺς | τοῦ δράματος. The schol. on Ar. *Ach.* 47 tells us that Amphitheos' comic genealogy is a parody of this, but we cannot place the *IT.* before 425 B.C., the date of Ar. *Ach.* In Ar. *Ra.* 1232 the opening of our prologue is subjected to the ληκύθιον joke.

Ταντάλειος, son of Tantalus; cf. Τυνδαρείας (l. 5) = daughter of Tyndareus, and Ἀγαμεμνόνιον (l. 170), etc.

2. θοᾶσιν ἵπποις: it is true that *by means of* his horses' speed Pelops won the hand of Hippodamia, daughter of Oenomaus. The story is told in Pi. *O.* I. So here ἵπποις may be an instrumental dat. going with γαμεῖ. It is, however, easier to take it as either an instrumental or, more likely, a comitative dat. with μολών; i.e. 'arriving by means of' or 'arriving with'; cf. *Il.* 16. 154 ὅς καὶ θυητὸς ἐὼν ἔπειθ' ἵπποις ἀθανάτοισιν (Kühner-Gerth, *Griech. Gram.* II. i, p. 430). γαμεῖ, historic pres., common in words expressing relationship, cf. τίκτει (l. 23).

3. The πᾶς of the MSS. is difficult with a plural subject. It is better to accept Badham's ἄπο or παῖδε δ' Ἀτρέως, taking πᾶς as a copyist's error caused by the πᾶς of l. 5.

6. δίναις . . . πυκναῖς: the dangerous currents of the Euripus mentioned by Aesch. (*Ag.* 190) παλιρρόχθοις ἐν Αὐλίδος τόποις, and Soph. (*Ant.* 1145) στονόεντα πορθμόν and described by Livy (28. 6. 10).

8. ὡς δοκεῖ: explained by l. 28 sqq. Iph. was not really sacrificed. Better translated 'as he thought (lit. thinks)' than 'as is generally believed'. Cf. the δοκῶν of l. 785. The form οὐνεκα for the preposition as well as the conjunction is well attested in inscriptions (see Meisterhans, *Gram. der att. Insch.*, p. 216).

9. κλεινάς: explained in the following lines (note γάρ). In IA. 1600 Eur. writes Αὐλίδος κοῖλους μυχούς and some edd. have for that reason wished to read κοῖλαι here. This is quite unnecessary.

10. χιλίων: cf. below, l. 141, E. IA. 174 ἐλάταις χιλιόνασι and *ib.* 355 νεῶν | χιλίων ἄρχων; (also Andr. 106; Or. 352; Rh. 262). So Thuc. gives the round number 1,200 (l. 10. 4). Homer in the Catalogue gives a total of 1,186.

11. P's Ἐλληνική may be due to some such gloss on στόλον as παρασκευήν. This view is preferable to that which discards στόλον in favour of στολήν, a word which Eur. does not use = fleet. It is of course possible that στόλον is itself a gloss introduced into the text; hence Weil's suggestion πλάτην Ἐλληνικήν.

12. The compound καλλίνικον stands for a descriptive gen.: τὸν καλῆς νίκης στέφανον, to win the fair crown of victory over Ilium; cf. τὰ μεσόμφαλα γᾶς . . . μαντεῖα (Soph. OT. 480) = τὰ μέσον ὄμφαλοῦ γᾶς μαντεῖα, and καλλίπαιδα στέφανον (E. HF. 839) = στέφ. καλῶν παιδῶν.

13. If the Ἀχαιούς of the MSS. is right we must take it as subj. of λαβεῖν, 'wishing the Achaeans to get'. But with E. Supp. 315 before us (πόλει παρόν σοι στέφανον εὐκλείας λαβεῖν) it is better to accept Lenting's dative.

'to avenge the insult offered to H.'s marriage'. This participle has been called (Monro, Hom. Gr. § 245) the participle of implied predication. Much commoner in Latin (e.g. *mors Caesar* = *mors Caesaris*) than in Greek, where it is found almost exclusively in Homer (e.g. Il. 13. 38 νοστήσαντα ἄνακτα = the lord's return) and Hdt. (e.g. i. 34 μετὰ Σόλωνα οἰχόμενον = after Solon's departure). μετερχεσθαι = *to go in search of*, then *to prosecute* (with acc. of person). In E. Cyc. 280, I (οἱ μετήλθεθ' ἀρπαγὰς | Ἐλένης . . . Ἰλίου πόλιν) we get both accusatives. Influenced by this Markland suggested Ἐλένην. But vengeance was taken not so much on Helen as on Troy.

15. Cf. A. Ag. 188 ἀπλοίᾳ κεναγγεῖ; E. IA. 88 ἡμεσθ' ἀπλοίᾳ χρώμενοι κατ' Αὐλίδα. No convincing correction of this difficult line has yet been made. We must accept Barnes' δ' for the MSS. τ' to secure connexion, for the τε after δεινῆς must look forward to that after πνευμάτων, and even if it did not we want 'but' (δέ), not 'and' (τε), to begin this sentence. But 'getting dread non-sailing weather and not getting winds' is impossible, and the alternative, to take δεινῆς ἀπλοίας as gen. absol. understanding οὖσης, is worse. Witzschel's τε for the MSS. τ' οὐ, printed in our text, is better: 'getting dread non-sailing weather and (unfavourable) winds' (cf. Thuc. 2. 85. 6 καὶ οἱ μέν . . . οὐ άνέμων καὶ ἀπλοίας ἐγδιέτριψεν οὐκ ὀλίγον χρόνον); or, as a hendiadys, 'dire straits caused by winds'. Nauck's δεθεῖς δ' ἀπλοίᾳ gives good sense, but it is hard to see how the corruption occurred, and the same may be said of Dindorf's σχεθεῖς δ' ἀπλοίᾳ,

Weil's δεινῆς δ' ἀπλοίας πνεύμασιν συντυγχάνων, and Wecklein's δεινῆς δ' ἀπλοίας πνευμάτων τυχών κακῶν. Simpler and better is Madvig's δεινῇ δ' ἀπλοίᾳ, a causal dat. joined to a causal participle, as at E. *Andr.* 805 πατρός τ' ἐρημωθεῖσα συννοίᾳ θ' ἄμα. Prof. Housman (*CR.* 1887, p. 240) ingeniously suggests νήστει δ' ἀπλοίᾳ = because of famine-causing ἀπλοΐα (cf. A. *Ag.* 192 πνοαὶ . . . νήστιδες), supposing a confusion of letters, i.e. νηστ-ει-δ becoming δ-ει-νηστ.

16. ἐμπυρα : divination from flames, ἐμπυροσκοπία. Homer mentions θυοσκόοι in *Il.* 24. 221 who may have had such functions. Aesch. (*Pr.* 498) has φλογωπὰ σήματα. Cf. Teiresias' account in S. *Ant.* 1005 sqq. where ἐκ . . . θυμάτων Ἡφαιστος οὐκ ἔλαμπεν. 'It was a bad sign, if the fire was smothered in smoke, or played feebly around the flesh without consuming it' (Jebb). The obscure passage in E. *Ph.* (1254-8) refers to divination by means of the shape of the sacrificial flame. Cf. also A. *Th.* 25 πυρὸς δίχα ('without divination from fire'), E. *Supp.* 155 μάντεις δ' ἐπῆλθες ἐμπύρων τ' εἰδες φλόγα; and *ib.* 212, *Hel.* 747, *Ba.* 257.

18. ἀφορμίσῃ : the compound does not occur elsewhere. On the analogy of ὁρμίζω 'to bring to anchor', ὁρμίζομαι 'to come to anchor', it might be advisable to accept Kirchhoff's ἀφορμίσης.

20. ἑνιαυτός : i.e. the year of Iph.'s birth. As Iph. was of marriageable age at the time of the prospective start of the expedition from Aulis, we must suppose that Ag.'s vow, the full import of which he did not realize at the time of his making it, had remained unfulfilled for at least fifteen years. In E. *IA.* (ll. 528-31) Ag. pictures Odysseus as saying of him ὡς ὑπέστην θῦμα, κατ' ἐψευδόμην.

21. φωσφόρῳ = Artemis as the moon-goddess. Cf. E. *IA.* 1570, ι ὁ θηροκτόνε, | τὸ λαμπρὸν εἱλίσσοντος' ἐν εὐφρόνῃ φίος; Cic. *ND.* ii. 27. 68 Dianam . . . et Lunam eandem esse putant *(Graeci)*. See introduction, p. viii.

For the vow cf. Cic. *de off.* iii. 25. 95 quid? Agamemnon cum devovisset Diana quod in suo regno pulcherrimum natum esset illo anno immolavit Iphigeniam, qua nihil erat eo quidem anno natum pulchrius.

22. Notice οὖν = 'well'; 'proceeding to a new point' (Denniston, *Greek Particles*, p. 426). Clytemnestra is spelt correctly in Greek without the 'ν' and is so found in an inscription (IG. xiv. 930). This spelling agrees with the old Latin Clutemestra (Livius Andron., *Aigisthus*, fr. 6) and conforms to the derivation ή κλυτὰ μηδομένη (*EM.* 521. 18 παρὰ τὸ κλυτὸν . . . καὶ τὸ μῆδω (i.e. μῆδομαι)). At A. *Ag.* 1100 Cassandra, punning on C.'s name, asks τί ποτε μῆδεται;

A 'ν' sometimes attaches itself to μ; e.g. δίδυμνος = δίδυμος (*Pi. O.* 3. 35), ἀπάλαμνος = ἀπάλαμος (cf. παλαμναῖος fr. παλάμη), etc. There may even have been a definite intention to connect the second part of the name with the verb μνηστεύω (cf. l. 208 below).

and note). The 'αι' of *Κλυταιμήστρα* may be explained on the analogy of, e.g., *μεσαιπόλιος* (*Il.* 13, 361) = *μεσοπόλιος*, or may be due to a form of the adjective \**κλυταῖος* (Brugmann, *Griech. Gram.*<sup>4</sup>, p. 202).

23. Notice the common historic present *τίκτει* = is the mother of ; cf. E. *Ba.* 2 *Διόνυσος*, δὸν *τίκτει ποθ'* ή *Κάδμου κόρη*. Homer uses the present only of the father; in later Greek it could be used of either parent.

The subject of the parenthesis is Calchas and its verb is *λέγει* understood from l. 16; '(said Calchas)', referring the title of fairest to me'.

24. The subject, i.e. the Greeks, must be supplied if the MSS. are correct. Many editors, however, accept Lenting's *τέχναι* which gives a subject to *παρεῖλοντο*.

27. Cf. A. *Ag.* 234 *λαβεῖν ἀέρδην* of Iphigenia. So *Lucr.* I. 95 *sublata virum manibus. ἔκαινόμην*, possibly an inceptive, but more probably a conative imperfect (cf. *ἔσφαζον*, l. 360, etc.); more easily understood had it been in the active: *they were for killing me.*

29. There is no need to suspect the dat. *'Αχαιοῖς* (going with *ἀντιδοῦσα*), though Nauck would read *'Αχαιούς* (with *ἔξέκλεψεν*) on the analogy of *κρύπτειν τινά τι*. No such construction is actually found with *ἔκκλεπτω*.

31. There are three possible explanations of *οὐ γῆς ἀνάσσει βαρ-βάροισι*: (1) *γῆς* partitive gen.; *οὐ γῆς* = ubi terrarum, in which case *ἀν.* governs *βαρβ.*; (2) *ἀν.* governs *γῆς* with *βαρβ.* as dat. of advantage (cf. E. *Or.* 1690 *ναύταις μεδέουσα θαλάσσης*); (3) *γῆς* *ἀνάσσει* as one idea with *βαρβ.* as object. Such compounds are common in Greek, e.g. E. *Rh.* 781-3 *ἴππους . . . εἶδον . . . λύκους ἐπεμβεβῶτας . . . ράχιν*, where the last two words, forming one idea (*to back-ride*), govern *ἴππους*. Emendation (e.g. Nauck's *γύας δ'*) is unnecessary. Against (1) and (3) is the fact that Eur. uses *ἀνάσσειν* + gen. elsewhere fifteen times and never with the dat.

32. This punning derivation of *Θόας* from *θοός* is quite in the tragic manner; cf. E. *Hel.* 13, 14 where *Θεονόι* is so called *τὰ θεῖα γάρ | τά τ' ὄντα καὶ μέλλοντα πάντ' ἡπιστατο*; *Ion* 661-3 *"Ιωνα δ' ὄνομάζω σε . . . ὅθουνεκ' ἔξιόντι μοι . . . ἵχνος συνῆψας πρώτος*; *Ph.* 26, 7 *σφυρῶν . . . ὅθεν νιν 'Ελλὰς ἀνόμαζεν Οἰδίπουν*; *ib.* 636, 7 *ὄνομα Πολυνείκη πατήρ | ἔθετο . . . νεικέων ἐπώνυμον*; *Ba.* 367 *Πενθεὺς δ' ὅπως μὴ πένθος εἰσοίσει δόμοις*; *ib.* 508 *ἐνδυστυχῆσαι τούνομ'* (i.e. Pentheus) *ἐπιτήδειος εἰ*; *IA.* 321 *μῶν τρέσας οὐκ ἀνακαλύψω βλέφαρον*, *'Ατρέως γεγώς*; *Rh.* 158, 9 *ἐπώνυμος . . . Δόλων* (i.e. from *δόλος*); *fr.* 181 *τὸν μὲν κίκλησκε Ζῆθον* *ἔξητησε γάρ . . .*; *fr.* 517 *Μελέαγρε, μελέαν γάρ ποτ' ἀγρεύεις ἄγραν*. Aeschylus plays on the name Prometheus: *ψευδωνύμως σε δαίμονες Προμηθέα | καλούσιν* αὐτὸν γάρ σε δεῖ προμηθέως (*Pr.* 85, 6); on Helen's in the well-known passage in the *Agameimnon* (688)

ἔλένας, ἔλαινδρος, ἔλέπτολις), and at *Ch.* 949 explains Δίκη as Δι[δε]ς κ[όρ]η. So, too, Sophocles derives Ajax' name (*Aias*) from αἰαῖ (*Aj.* 430) and Odysseus' from \* ὁδύσσομαι (1st aor. infin. ὁδύσσασθαι) (*fr.* 965), this last borrowed from Homer (*Od.* 1. 62). Aristoph. in the Lemnians (*fr.* 357) produces a *lucus a non lucendo* pun upon the name: Θόας, βραδύτατος ὃν ἐν ἀνθρώποις δραμεῖν.

For πόδα τιθεὶς cf. E. *Andr.* 545, 6 δέδορκα . . . Πηλέα . . . | σπουδῇ τιθέντα δεῦρο γηραιὸν πόδα, and *Supp.* 171, 2 ξένον πόδα | θεῖναι. Better therefore taken lit. 'setting a swift foot equal to wings' than 'equating a swift foot to wings' (i.e. τιθεὶς ἵσον = ἵσων) as some have taken it.

34. The subj. of τίθηστι (historic present) is Artemis, not Thoas. ιερέα (not ιέρεια or ιερία) is the correct Attic form and should be read at E. *Or.* 261, *Ba.* 1114, and l. 1399 of our play. In all these passages the MSS. offer the corrupted forms (cf. Meisterh.<sup>3</sup> p. 40).

35-6. Difficult lines. If we are to keep them (some edd. do not) we must accept the correction τοῖσιν for τοῖσιδ' in L and P, for we need the relative. Except in lyric Eur. seldom uses the article = relative; there are, however, definite instances, e.g. κτείνουσα τοὺς οὐ χρὴ κτανεῖν (*Andr.* 810); πελέκει τῷ πατήρ ἀπώλετο (*El.* 279). The gen. ἑορτῆς may go either with νόμοισι or with τοῖσιν; but it is better to put a comma at νόμοισι and take it with the former. The ἡς of the aposiopetic relative clause has for its antecedent ἑορτῆς and not Artemis. It is true that Artemis was called Καλή and Καλλίστη; but we cannot suppose that her priestess would say anything so derogatory as that Artemis was fair only in name.

One mitigation of the difficulty is to suppose "Αρτεμις a gloss on θεά and to replace it by χρώμεσθ' (Weil), ' whence we use rites such as the goddess loves in our feasts, of which ', etc.

But whether or not we accept Weil's emendation the double relative is offensive and the logic of ὅθεν suspect. The type of rites does not depend on the *installation* of the priestess. (Some edd. take ὅθεν = 'ever since which time'. But such a temporal use of ὅθεν would be unique.) Any emendation on the lines of ὅθ' (i.e. ὅθι = οὖ) — and there have been many (e.g. Canter's ὅθ' ἐννόμοισι) — may be ruled out at once as never in trag., except in the doubtful S. *El.* 709, is ὅθι found in iambics, and even when it occurs in lyric the iota is never elided. Prof. Housman (*CR.* 1887, p. 241) suggests νόμοισι ἵν' ὅθειοισιν, supposing that here, as at l. 15, there has been a confusion of letters.

38-41. If 38 and 39 are genuine we can only suppose that Iph. finds the silence she has announced impossible. It is more likely that these two lines have been inserted by some over-knowledgeable scribe. (Or possibly by an actor; so Mr. D. L. Page, *Actors' Interpolations in Greek Tragedy*, p. 76.)

If we keep the lines, and if θύω — the reading of L — is to be accepted, we get a strange asyndeton after the end of l. 39. But

the *θv* of P and its correction *θείου* suggest the taking of 38, 9 as a clause, not a main sentence. *θείου* itself would do and might be translated: ‘for the custom being hallowed . . . I begin the rite in the case of any Greek who . . .’. Kvīčala would read *θύειν*, i.e. *τοῦ νόμου ὅντος θύειν* = ‘the custom being to sacrifice’; cf. A. *Eu.* 448 ἄφθογγον εἶναι τὸν παλαμυάτον νόμος.

*κατάρχομαι* (a technical word in ritual, like *ἀπάρχομαι*) refers to the sprinkling of the victim’s head with water (cf. *ὑδραίνειν*, l. 54; *δρόσον*, l. 443; *χερνίψομαι*, l. 622).

If *τῶνδ'* ἀνακτόρων *θεᾶς* of l. 66 is genuine (and there is no reason to suspect it) the same phrase is at least a little awkward here. It is possible that ll. 40, 1 also should be excised.

43. *ἄκος*: the telling to the bright day of the visions of the dark night is regarded as their ‘healing’. Cf. S. *El.* 424, 5 Ἡλίῳ | δεικνυστὶ τοῦνταρ, on which passage the schol. comments: ἔθος ἦν τοῖς παλαιοῖς όπότε καθ' ὑπνους ὄνταρ δεινὸν θεάσαντο, ἀμα πρῶι πρὸς τὸν ἥλιον λέγειν, ἵνα, ἐπειδὴ ἐναντίος οὐτός ἐστι τῇ νυκτὶ, ἀποτροπὴν ἐργάσηται τούτου. Cf. also E. *Med.* 56 sqq. *εἰ δή*, which may be either sceptical or confident (see Denniston, p. 223 note), is probably here the latter and so almost = *εἴπερ* = ‘since’.

45. In the face of E. *Ba.* 221 *θιάσοις* ἐν μέσοισιν, *ib.* 259 ἐν βάκχαισι . . . μέσαις and *Rh.* 486 ἐν μέσοισι συμμάχοις, Musgrave’s *παρθενώσι* (*women’s quarters*) δ’ ἐν μέσοις is needless.

46. L & S<sup>9</sup> explain *σάλος* as ‘any unsteady, tossing motion’; usually = sea-wave, here = earth-wave. Cf. A. *Pr.* 1081 *χθὼν σεσάλευται*. With *σεισθῆναι* we can understand *ἔδοξε* from *ἔδοξα* of l. 44. In this case with l. 47 we return to the first person. Alternatively we can take *ἔδοξα* = ‘I thought’ rather than ‘I seemed’, in which case *νῶτα σεισθῆναι* is parallel to *〈έγώ〉 εὔδειν*.

48. *ἐρέψιμον*: predicative with *βεβλημένον* = fallen in ruin. The *σταθμός* is properly the bearing pillar of the roof, generally used in the singular (e.g. *Od.* 1. 333, etc.). Cf. Virg. *Aen.* 2. 290  
ruit alto a culmine Troia.

Reiske’s *ἐρέψιμον* = ‘roofing’ (attributive) is not impossible.

50-4. Porson’s emendation, received into our text, gives good sense though the asyndeton is strange. It is perhaps better to take Victorius’ δ’ *ἔλειφθη . . . ως ἔδοξε* which preserves the connexion. In this case *καθείναι* and *λαβεῖν* are constructed with *ἔδοξε* understood out of *ως ἔδοξε*.

*ἐπίκρανον*: usually = a head-dress; here (as at Pi. *fr.* 78-9, 14, ἀν δ’ *ἐπίκράνοις σχέθον πέτραν . . . κίονες*) = κιονόκρανον, a capital: cf. Eustath. (701. 1 = 852, 53) *ἐπίκρανον*, *ὅπερ ἐστὶ κεφαλὴ κίονος*. Note the so-called *epic* lengthening of the *i* (cf. Descroix, *Trīm. iamb.*, p. 16: Tucker in *C.R.* 1897, pp. 341 sqq.). Hermann’s *ἐκ δέ γ’ ἐπίκράνων* is unnecessary. Weil would read *μόνος δὲ λειφθεὶς στῦλος εἰς . . . ἐκ μὲν ἐπίκράνων*, but the ‘correction’ is needless and the introduced antithesis *ἐκ μὲν ἐπίκράνων*

... φθέγμα δέ forced and unnatural. For the metaphor cf. A. Ag. 897, 8 where Clyt. calls Ag. ὑψηλῆς στέγης | στῦλον ποδήρη.

With ὑδραινεῖν understand ἔδοξα from ἔδοξε.

54. τιμῶσ·, 'in due observance of'; cf. τιμás in ll. 748 and 776 below, and τιμᾶν l. 960.

55. For συμβάλλειν = interpret, cf. E. Med. 675 σοφώτερ' ή κατ' ἄνδρα συμβαλεῖν ἐπη. So at A. Pr. 775 εὐένυμβλητος = easy to interpret, and at S. Tr. 694 ἀξύμβλητος = incomprehensible.

56. The main sense is in the relative clause. She means: Or. is the reference of my dream and he must be dead.

57. As Artemidorus, Stobaeus, and Menander all quote this line as στῦλοι . . . παῖδες εἰσιν most edd. give this order for that of the MSS. εἰσὶ παῖδες.

59, 60. Iph. does not know of the existence of Pylades, son of Strophius, king of Phocis, and of Anaxibia, sister of Agamemnon (cf. ll. 249 and 920). What she says here is in effect: 'My dream can refer to no one but Orestes, there having been no other στῦλος δόμων at the time of my supposed death'. But there might have been, and in fact there was, one subsequently; and Iph. could not have been so illogical, not to say stupid, as not to realize this fact, supposing her to envisage any possible alternative to Orestes at all. These two lines were evidently inserted by some scribe who perceived that, had Iph. known of the existence of Pylades, her dream would have had an uncertain reference; cf. Page, *Actors' Interpolations*, pp. 76, 7.

Besides this ἐσ φίλους is almost meaningless. To bear any sense at all φίλους must = relatives other than my brother.

34. The acc. Ἐλληνίδας γυναῖκας is attracted from the dat. into the case of the relative ἃς. A common idiom.

35. Our text accepts Markland's τίνος for the MSS. τινός, and so gives us two sentences: a question and a statement. Keeping τινός and putting a comma at πάρεισιν we get a causal clause followed by the main sentence: 'but since for some reason . . ., I will go . . .'. In this case ἀλλά = ἀλλὰ . . . γάρ. This construction, though rare, is well attested. It is usually followed by an imperative; e.g. S. Ph. 1153 ἀλλ' ἀνέδην ὅδε χῶρος ἐρύκεται . . . ἐρπετε; E. Ph. 99, 100 ἀλλ' οὗτις ἀστῶν τοῖσδε χρίμπτεται δόμοις | κέδρου παλαιὰν κλίμακ' ἐκπέρα ποδί. ἐμί is here almost a self-command. However, futures also are found; e.g. E. Alc. 136, 7 ἀλλ' ἦδ' ὁπαδῶν ἐκ δόμων τις ἐρχεται | δακρυρροοῦσα, τίνα τύχην ἀκούσομαι;

Heidel (*Class. Philol.* 1915, p. 81) suggests οὐ γάρ for οὕπω, but the distance between ἀλλά and γάρ makes this impossible.

The reading of the MSS. εἰς μ' suggests that Eur. possibly wrote . . . πάρεισ'; ἔσειμ' or . . . πάρεισ', ἔσειμ'.

36. ἀνακτόρων: descriptive gen.: 'in which (house) consisting of the temple of the goddess here'. Iph. lives in the temple as does Ion (E. Ion 314, 5). There is no need to accept any

emendation, e.g. Bergk's ἀνακτόρων πέλας. The phrase occurs again at E. *Andr.* 380.

67. i.e. φυλάσσον μὴ {*η*} ; {*η*} is sometimes omitted as at E. *Hipp.* 659, 60 νῦν δ' ἐκ δόμων μέν, ἔστιν ἐκδημος χθονὸς | Θησεύς, ἀπειπε. But it is probably better to understand ἔστι and take it with ὅρα, φυλάσσον being parenthetical. ὅρα with μὴ + indic. is not uncommon, cf. e.g. E. *Or.* 208 ὅρα ... μὴ ... λεληθ' ὅδε (Kühner-Gerth, *Griech. Gram.* II. ii, p. 395). Observe too that Pylades takes up ὅρα, not φυλάσσον.

68. Our text accepts Monk's πανταχῆ for MSS. πανταχοῦ. Probably the right correction is πανταχοῖ, cf. Ar. *Lys.* where Brunck substitutes it for the MSS. πανταχοῦ.

70. ἐνθα = whither (cf. ὁδοιποροῦμεν ἐνθα χρήζομεν, S. *El.* 1099). Some edd. have needlessly excised this line as spoiling the otherwise exact stichomythia. Burges put it after 76, where it would form an indirect question. ἐνθα is rare in such cases, but cf. S. *El.* 1101. Hermann put 76 after 71, thus securing two initial couplets. The attribution of 76 to Pyl. (the MSS. give it to Or.) helps to give a pattern to the passage, though in any case exact stichomythia is occasionally broken as at E. *Ion* 937, a line which is vital to the sense of the passage.

72. οὐ probably gen. of relat. pron. rather than adv. καταστάξει takes acc. of thing dropped and gen. of that dropped upon, e.g. E. *Hec.* 760 νεκρὸν . . . οὐ καταστάξω δάκρυ.

73. τρίχωμα = a head of hair. It is hard to see how this could be applied to an altar, and we should possibly accept Ruhnken's θριγκώματα, regarding τριχώματα either as a pure corruption or as the 'correction' of a scribe anxious to justify the ξανθᾶς κόμας of Iph.'s dream (ll. 51, 2).

If θριγκώματα be the correct reading it refers, as does θριγκοῦ in the next line, to the projecting top of the altar. Musgrave's suggestion τοιχώματα is palaeographically likely, as is Seidler's τροχώματα = abacus (cf. E.M. 455, 52 θριγκῷ τῷ τροχώματι παρὸ τῷ θρέξαι· ὃ περιτρέχων κυκλόθεν οὖν στέφανος). The σκῦλα were doubtless the severed heads of the victims (cf. Amm. Marc. 22. 8. 33 Tauri . . . caesorum capita fani parietibus praefigebant).

75. Notice Hermann's γε for MSS. τά. γε is idiomatic, though not absolutely necessary, for the affirmative answer to the question Cf. E. *Alc.* 201 Ἡ πον στενάζει . . .; κλαίει γε (Denniston, p. 130) No γε is found in similar cases at E. *HF.* 615, *Ion* 278, ib. 295 *Andr.* 586, *Ph.* 745; in the last three cases, however, the metre admits of {γε} and various scholars have suggested its addition.

76. Understand με. Pyl. examines the temple during Or.'s monologue. L & S give ἐγκυκ. as from ἐγκυλώω. This verb means 'to surround'. Its simple form is not infrequently confused with κυκλέω, e.g. E. *Or.* 632 (where the O.C.T. reads κυκλεῖς) and ib. 1379, and it may be that here ἐγκυκ. comes from ἐγκυκλέω.

77-84. This long and loosely strung sentence may be punctuated in various ways, and has suffered needless emendation (e.g. Markland's *χρήστας*; ἐπεὶ γὰρ πατρὸς . . .; διαδοχᾶς γ' . . .). Our text is to be taken: 'into what new snare hast thou . . ., since I avenged . . . and (δέ) was driven . . . and (τέ) fulfilled . . . and (δέ) asked . . .?'

*ποῖ* should not be translated 'why'. It here almost = *τίνα*.

*αὐ*: the first 'snare' was the oracular command to slay his mother. We seem to hear the sceptical Euripides speaking through Orestes' mouth.

διαδοχᾶς . . . 'Ερινύων. 'by relays of Furies' seems strange. It means, as Weil said, μεταδρομᾶς 'Ερινύων διαδεχομένων ἀλλήλας, and should not be altered to μεταδρομᾶς (Mähly—from S. *El.* 1387 and l. 941 below) or διαδρομᾶς (Monk).

For the expression ἔξεδροι χθονός cf. σκήνης ὑπαυλον (S. *Aj.* 796); Κρήτας (= -ης) ἔξορμος (E. *Hipp.* 155); δωμάτων ἔκδημος (E. *IA.* 419); and ἔδρανων . . . ἔκτοπος (S. *OC.* 233).

τροχηλάτου = that keeps one constantly on the move, as a rotating wheel would a chariot. Eur. is fond of this metaphor; he uses it at *Or.* 36, 7 τὸ μητρὸς . . . αἰμά τιν τροχηλατεῖ | μανίασιν; and *El.* 1252, 3 δειναὶ δε κῆρες <σ'> . . . | τροχηλατήσονσ' ἐμμανὴ πλανώμενον.

For ἔκπιμπλημι = fulfil, accomplish, cf. below l. 90 and E. *Hel.* 735 μοχθήματ' ἔξεπλησας. δρόμους καμπίμους may be a metaphor from the race-course = διαύλους.

Line 84 so nearly equals l. 1455 that many edd. reject it.

86. The MS. reading *σύ* is untranslatable. A second hand in P corrected it to *σή*, and grammatically this is unobjectionable since *σύγγονος* can be used as a substantive—and, indeed, is in lines 795 and 805 of this play. Kirchhoff's *σοι* gives a more orthodox caesura, but Eur. 'a énormément développé la coupe entre le possessif *σός* et le substantif' (Descroix, *le trimètre iambique*, p. 283; he cites many instances, e.g. l. 1399 of our play). *σή*, therefore (an easier change than *σοι*), is metrically possible.

The change of the MSS. *ἔχει το ᔁχοι* is quite unnecessary. The indicative is constantly retained in clauses in *oratio obliqua* (cf. K.-G. II. ii, p. 553).

87. Many edd. accept the suggestion *οὐνθάδε* (= *οἱ ἐνθάδε*) made independently by Markland and Hermann. However, though *ἐνθάδε* ἐσ τούσδε ναιός is somewhat tautological, it is better to keep it, for *οὐνθάδε* suggests that the heavenly provenance of the *ξόανον* is a theory of the Tauri about which Orestes is sceptical.

91. 'Beyond that nothing further was ordered' (not 'said'; cf. *εἶπας* of l. 85). τὸ ἐνθένδε, adverbial: 'as to what was to follow'.

98. *τοίχων* is a descriptive or defining gen., = the walls which encircle. Cf. E. *Ph.* 1357 *τειχέων περιπτυχαί*.

97. Or. has just called Pyl.'s attention to the height of the walls.

He then (with the MSS. reading *δωμάτων*) suggests walking up the steps of the temple or (l. 99) forcing the doors. Now these are not true alternatives; the second suggested course of action implies the first, and the first is pointless without the second. Further, the suggested 'frontal attack' does not fit in well with the observation upon the height of the walls.

In E. *Ph.* 1173 and A. *Th.* 466 we find *κλίμακος προσαρβάσεις*, and in E. *Ba.* 1213 and *Ph.* 489 *κλιμάκων προσαρβάσεις*. Kirchhoff has therefore suggested that we read here *κλιμάκων* for *δωμάτων*. The sense is then: 'see how high the walls are. We should need a ladder. But we should be seen. Shall we try to force the door?'

There seems no parallel for *ἐκβαίνειν* = to mount. *ἐκπερᾶν κλίμακα* is found in E. *Ph.* 100, but that scarcely justifies the present passage. It is tempting to read Blomfield's *ἐμβησόμεσθα* or Markland's *ἐσβησόμεσθα*. Elmsley admits the difficulty; his citation from Hesych. *ἐκβῆναι ὅρος, ποταμὸν διαβῆναι* is not illuminating, and he himself admits that we should possibly emend *ὅρος* to *ὅρον*.

Kayser, accepting Kirchhoff's *κλιμάκων*, added the line *⟨λαβόντες ἀρούμεσθα πρὸς δόμον θεᾶς⟩* and for *ἐκβ.* read *κατβησόμεσθα*. This gives good sense, but his line is not necessary.

**98-100.** Keeping the MSS. *μάθοιμεν* we can only take it with *ῶν οὐδὲν ἵσμεν*. This means cutting out 99 or putting it after 100 where it would go not inaptly. But 'how should we learn facts about which we know nothing?' meaning something like 'how are we to find out where the ladders are kept?' is very frigid. With *δωμάτων* it could mean nothing at all, for the steps of the temple must have been obvious, and any forward reference to the difficulty of opening the doors is precluded by *οὐν* which must be retrospective. Hermann's *μή* for *ἢ* (i.e. *μή . . . λύσαντες = εἰ μὴ λύσαμεν*) would save the necessity of excising or transposing 99, but the addition of a protasis does not really help the meaning.

Accepting Sallier's *λάθοιμεν* we get good sense whether we read *δωμάτων* or *κλιμάκων* in 97: 'how could we escape notice mounting the steps?' or '... climbing the ladder?' But with this reading *ῶν οὐδὲν ἵσμεν* is deprived of its construction, and we can only (as does our text) suppose a definite anacoluthon. 'Or ⟨shall we enter by⟩ forcing the doors?—⟨what! doors of the mechanism⟩ of which we know nothing'.

A third line of approach is to read *λάθοιμεν* and emend *ῶν οὐδὲν ἵσμεν* in such a way that it can be taken with 99. Many such emendations have been proposed, and most exhibit in common the change of *ῶν* to *δόν* and *ἵσμεν* to *ἔσμεν* (both palaeographically reasonable). For the middle word we can choose between Badham's *οὐδόν*; unlikely, for the tragedians do not use the Ionic form *οὐδός* nor is *εἰσιέναι* the right verb for it;

Köchly's *ιερόν* and Wecklein's *ἄδυτον*—both giving good sense but not very near the MSS. ; ‘or having burst open . . . shall we so enter the temple?’

Among other suggestions may be cited : Weil's *ἀν' οὐδας ἔστιμεν* which could only mean ‘. . . shall we enter (and walk) over the (temple) floor?’ ; and, as an alternative to the MSS. *μάθοιμεν*, England's *πῶς ἡρ' ἐγκληθείμεθ' ἀν'* ; ‘How then (i.e. supposing we scaled the wall) could we let ourselves down?’

In spite of the not infrequent conjunction of *κλῆθρα* and *μοχλοί* (e.g. E. *Andr.* 951; Ar. *Lys.* 264) for the bars and bolts of a door it is better to take *μοχλοῖς* here as = crowbars. Orestes suggests force, not cunning, as his second alternative.

101. *εἰσβάστεις μηχανώμενοι* : referring back to the *δωμάτον* (or, better, *κλιμάκων*; see note on l. 97) *προσαμβάτεις*, just as *ἀνοίγοντες πύλας* refers to *κλῆθρα λύσαντες*. The arrangement is chiastic.

102. *ἀλλά* = ‘nay’. Some edd. try to save Or.’s reputation for courage by putting a note of interrogation at the end of l. 103 and so taking *φεύγωμεν* as = ‘would you like us to fly’ rather than ‘let us fly’. There is something to be said for this, though nothing for Hartung’s *ἀλλά* *ἢ* (for MSS. *ἀλλά*) which is not used to ask an alternative question whereas *ἀλλά* is (cf. Denniston, pp. 9 and 27).

105. The *δέ* of the MSS. is unobjectionable and Kirchhoff’s *τε* unnecessary. *δ'* in 106 = *ἀλλά*. ‘We must not be cowardly nor impious ; no, we must hide till nightfall . . .’

*κακιστέον* is odd. *κακίζειν* normally means ‘to reproach’ and once ‘to make cowardly’ (E. *IA.* 1435); *κακίζεσθαι* = ‘to play the coward’. The meaning we want is ‘play the coward in face of the oracle’, but it is scarcely possible to extract it from the Greek. L & S give ‘one must (not) bring reproach on’, but even this is doubtful, for the verbal adjective should mean ‘one must (not) reproach’, which is not the same thing. Of emendations *φλαυριστέον* (Rauchenstein) ‘one must not hold cheap’ (*φλαῦρος*) has neither good authority as a word nor is it near the MSS.; *αἰκιστέον* (Vogel, *ap.* Wecklein), though near the MSS., is too violent in sense (‘to damage’) nor is the verbal adj. found; *\*ἀτιστέον* = *ἀτιμαστέον* (Valckenaer) is not impossible.

107. Cf. *Od.* 4. 359 *μέλαν ὑδωρ*; Hor. *Sat.* 2. 2. 16 *atrum mare*—of the stormy sea.

108. It is hard to see why retirement from the ship should cause the *ship* not to be seen, and Musgrave may be on the right track in emending to *πόλεως ἄπωθεν . . . σκοπός*. We can only make logic of the text if we suppose all the stress to lie on *μὴ . . . ληφθῶμεν βίᾳ*. Hiding would secure a (temporary) security.

109. *βασιλεῦσιν*: the general, allusive, or rhetorical plural. Cf. S. *Ant.* 10 *τοὺς φίλους* (= Polynices) . . . *τῶν ἐχθρῶν* (= Creon); E. *IA.* 1015 *τέκνα* = Iphigenia; E. *Med.* 823 *δεσπόταις* = Medea. (Löfstedt, *Syntactica I*, p. 34.)

110. ‘The eye of night’ = ‘night’ (*not* ‘the moon’) is a common-place: cf. A. Pers. 428 κελαινῆς νυκτὸς ὅμιλος; E. Ph. 543 νυκτός τὸν ἀφεγγές βλέφαρον.

λυγαῖος, fr. λύγη = twilight; cf. E. Heracl. 855 λυγαῖος νέφελος.

112. προσφέροντε, not, as might be expected, -όντων, as the verbal adj. can have either dat. or acc. of the agent. In one passage Thuc. uses both in one sentence (8. 65. 3) οὕτε μισθοφορητέον ἄλλους ή τοὺς στρατευομένους οὕτε μεθεκτέον τῶν πραγμάτων πλείστιν ή πεντακισχιλίους. The acc. construction probably comes from a false analogy with that of δεῖ.

113–14. The general meaning is clear. Pylades points out to Orestes the spaces between the triglyphs—in later temples filled by metopes—through which they may climb in. The Phrygian slave in the Orestes (1372) escapes in this way from the temple. As the text stands it is almost untranslatable. ὅποι is impossible; if it could be taken with δέμας καθ. (i.e. ὅρα . . . κενόν, ὅποι δέμας καθεῖναι) it should be ὅπῃ (suggested by Kirchhoff) ‘by which way we might let ourselves down’, but the position of κενόν makes it certain that the construction is rather ‘where the inter-triglyph spaces (are)’, and we should therefore emend to ὅπου. We could then translate the passage ‘see where between the triglyphs (is) an empty (space through which) to let ourselves down.’ But this is open to three objections: (1) can εἰσω = between? (2) can κενόν = an empty space? (3) can we understand before δέμας κ. (ώστ’ ἔκεινη), or even (τοσοῦτον ώστ’ ἔκεινη)? (1) No real case of εἰσω = ‘between’ seems to occur, unless it be at E. Cyc. 62 Αἴτναιών εἰσω σκοπέλων: (2) both Hippocrates and Aristotle use τὸ κενόν as a substantive: (3) this appears to me impossible.

One line of emendation we can at once rule out. Blomfield suggested ὅρα δὲ γεῖσα, for which word cf. E. Ph. 1158 and S. OT. 876, where it is plausibly conjectured. But whether we take γεῖσα with τριγλύφων or not, and whatever we suppose to be the consequent construction of the sentence, we do not want the word γεῖσα at all, for it means the raking cornices of the pediment (γεῖσα αἰέτια or καταέτια) and has nothing to do with the inter-triglyph spaces. Elmsley’s γεῖσων (taking τριγλύφων as an adj. ‘three grooved’) gives a better construction, but it is open to the same fatal objection.

A better kind of emendation replaces ὅρα δέ γ’ εἰσω by words which will give a construction to δέμας καθεῖναι. [One would have thought it unnecessary to warn the reader against taking ὅρα with καθεῖναι, ‘see that you let down . . .’, had it not actually been suggested.]. Such emendations are (1) Köchly’s ῥάστον δέ γ’ εἰσω; (2) Weil’s ὅρα δ’ ἔνεστι, . . . Both read ὅπου for ὅποι and understand ἔστι. Neither of these is palaeographically very likely. As to the sense, Weil’s is distinctly preferable; indeed, to say that the suggested feat is easy is ridiculous in itself and contradicted by πόνους. Bergk’s ἄριστα δ’ εἰσω (i.e. ‘our best

course is to let ourselves down where . . .') deserves mention, but no really satisfactory emendation has yet been made.

It is just possible that a line has fallen out from between 113 and 114 of the type ἄραπε χάσμα Δωρικῶν, ὅπη πάρα |, trouble being caused by ὅπου . . . ὅπη. 'See, where (reading ὅπου) a gap is set between . . . by which it is possible to . . .'

Or again ὅποι may conceal some case of ὅπή, the meaning of which is particularly suitable: e.g. . . . ὁπάς, ὅπη [κενόν], i.e. 'see the holes between the triglyphs where <it is possible> to . . .' It must be supposed in this case that κενόν entered the text as a gloss on ὁπάς.

116-17. These two lines are given by the MSS. to Orestes. They are awkward here, but Markland's attribution of them to Pylades does not help matters. Some edd. have inserted them after l. 103. If so they must form the first couplet of Pylades' remark, not the last of Orestes'; the latter could scarcely utter them so hard on the heels of his suggestion of flight. Wecklein, with some probability, puts them after 105. Dindorf and others rejected them as spurious. Badham suggested οὐτω for οὐ τοι, with a mark of interrogation at the end of 117.

Note the relative position of οὐ and μέν: 'it is not the case that we have come and shall return . . .' ἐκ τερμάτων = short of our goal.

119. = ἔκεισε χθονὸς ὅπου. A good instance of adverbial attraction and contraction, the relative adverb ὅπου being attracted into the form of the demonstrative (ἔκεισε . . . ὅποι) and then coalescing with it. Valckenaer's ὅπου should not be accepted.

120. It is difficult to extract much sense from the MSS. reading. For though 'God will not be the cause of his (own) oracle's perishing uselessly' makes sense of itself, it does not make sense in the context. It is themselves, not the god, who are likely to let the oracle down. Read, then, with Weil, οὐ γὰρ τὸ τοῦδε γ', i.e. οὐ τό γ' ἐμόν. τὸ τοῦδε: τὸ ἐμόν :: ὅδε: ἐγώ. This suggestion was made independently by Wilamowitz in his *Analecta Euripidea*. Some edd. (e.g. Seidler, Schöne) explain αἰτίον as = 'deserving of' (with πεσεῖν ἄχρ.), but this is in itself impossible, and even if it were possible the fut. γενήσεται would make nonsense of it. To take τὸ τοῦ θ. θέσφατον together, too, is awkward.

122. σκῆψιν φέρει: lit. brings an excuse = justifies shirking. For the sentiment cf. E. fr. 461 αἰσχρὸν . . . μοχθεῖν μὴ θέλειν νεανίαν.

123-235. The πάροδος of the chorus of Greek captive women, fifteen in number. At line 143 the πάροδος proper turns into a κόμμος, i.e. a θρῆνος κοινὸς χοροῦ καὶ ἀπὸ σκηνῆς, as Aristotle (*Poet.* 12. 1452<sup>b</sup> 24) defined it. It is written in free anapaestic rhythm and is not antistrophic. Most of the lines are catalectic dimeters, but a certain number are catalectic, and these are as a rule spondaic in character as befits the dirge-like nature of the choric song and Iph.'s monody. Whether we consider these

lines as catalectic anapaestic dimeters or as paroemiacs is immaterial. Ll. 126, 7 are spondaic dochmiacs.

123-5. *Favete linguis*. The customary injunction to silence at the beginning of a religious ceremony. The address is presumably made to any natives within hearing (not, as Monk, to the birds!).

*συγχωρούσας πέτρας* = the Symplegades; the clashing rocks which guarded the entrance to the Euxine and through which the Argo passed (*E. Med.* 2; *Pi. P.* 4. 208). After the passage of the ship they remained in place. Hence 'inhabitants of the Symplegades' = 'dwellers on the coast of the Euxine'.

127. *Δίκτυνν(α)*, cult-name of Artemis. Probably to be derived from *δίκτυον*, hunting or fishing net; not from Mt. Dicte in Crete, though the worship of the goddess was connected with that island (cf. *E. Hipp.* 145 and 1130). Notice the un-Greek form of the name; the goddess is of Minoan origin (cf. Nilsson, *Minoan-Mycenaean Religion*, p. 439).

129. Cf. Milton, *PL.* i. 713-15. Built like a temple, where pilasters round | Were set, and Doric pillars overlaid | With golden architrave.

130. It is almost impossible to believe in the two lengthenings in *arsi* (*παρθένιον. ὄσιον*) necessary to make this line scan as an anapaestic dimeter. Seidler's rearrangement *όσιας ὄσιον πόδα παρθ.* should possibly be accepted, or else we may regard the line as a resolved paroemiac, i.e. *◦◦ – ◦◦ θ◦◦ θ◦◦ –*. Alternatively we might suppose *όσιον ὄσιας* a gloss and read *πόδα παρθ. ζάθεον ζαθέας* (Wecklein). For *πόδα παρθένιον* cf. *παρθένῳ χερὶ* (*E. Ph.* 838), *γέροντι . . . ποδὶ* (*E. Or.* 456).

131. The priestess is the key-holder, the guardian of the goddess' temple; cf. Io, the *κλῆδονχος Ἡρας* (*A. Supp.* 291). Whether or not we accept Rauchenstein's *(σᾶς) κλῆδ.* we must translate 'thy key-holder'.

135. The MSS. *Εὐρώπαν* is sound. The chorus has left (*ἐξαλλάξασα = ἀμείψασα = λιποῦσα*) Europe with its (lit. 'of the') wooded pastures; for this gen. of quality cf. *S. Aj.* 1004 *ὅμμα . . . τόλμης πικρᾶς*. For the early wooded state of Europe cf. *Hdt.* 7. 5 *Εὐρώπη . . . δένδρεα παντοῖα φέρει*. Barnes' *Εὐρώταν* is worse than needless. Why should all the chorus come from Sparta? Wecklein's *θεράπνας* ('dwellings') is no better. If any alteration is to be accepted that of Bergk is perhaps the best: *εὐρωπὰ* ('broad'; cf. l. 626) *νάπη*. But why should *-πη* have got lost?

137. At this point the coryphaeus addresses Iph. who comes out of the centre door of the temple. *ἔμολον* = 'I have come (at your command)'.

139-41. With the MSS. *χιλιονάτα μυριοτεύχοις Ἀτρειδᾶν τῶν κλεινῶν* we can get neither metre nor grammar out of the passage. Our text keeps the first two words (with Seidler's necessary *μυριοτεύχοις* for MSS. *μυριοτεύχοις*), corrects *Ἀτρειδᾶν* to *Ἀτρείδα* (Altenburg), and excises *τῶν κλεινῶν* (because of the proximity of *κλεινᾶ*

in 140). This gives a form of sentence almost exactly like that in S. *El.* 1, 2 ὁ τοῦ στρατηγήσαντος ἐν Τροίᾳ ποτὲ | Ἀγαμέμνονος πάι. But the two adjs. are more applicable to κώπα than to Ἀτρεΐδα; cf. A. *Ag.* 45 στόλον Ἀργείων χιλιοναύτην. Nor need we hesitate to accept τῶν κλεινῶν following so soon upon κλεινᾶ (cf. notes on ll. 339, 686, 722, 760, 763, and 1352. Euripides' constant repetition of words may give offence but should not invite emendation). We should, I think, rather read κώπα | χιλιοναύτα μυριοτεύχει | ~~τέλος~~ Ἀτρειδᾶν τῶν κλεινῶν. The lacuna can be filled by some word in apposition to πάι such as θάλος (Bergk), γένος (Dindorf), or σπέρμα (Schöne)—the latter word would account for the σ at the end of μυριοτεύχοις. Grégoire's τέκος might account by haplography (-τεύχει τέκος) for (μυριο)τεύχοις. Alternatively (but less well) we can suppose that some genitive in appos. to τοῦ ἐλθόντος has fallen out and read e.g. Monk's τῶν Ἀτρειδᾶν μέγ' ἀρίστου (cf. E. *Alc.* 899 μετ' ἔκεινης (i.e. Alcestis) τῆς μέγ' ἀρίστης).

143-7. ὡς may give the reason for her cry ίώ, or may be itself exclamatory. Dindorf's ⟨ἰδεθ'⟩ ὡς would give good sense and produce an acatalectic anapaestic dimeter. But it may be noticed that in the *Ion* Creusa starts her monody (l. 859) with three spondaic paroemiacs.

ἔγκειμαι = to be busied with; cf. E. *Andr.* 91, 2 ἔγκειμεσθ' ἀεὶ | θρήνοισι καὶ γόοισι καὶ δακρύμασι.

Our text keeps the MSS. reading, altering only εε ἐν to αιαῖ, αιαῖ and excising βοάν. In this case both ἐλέγοις and οἴκτοισιν are in apposition to θρήνοις.

δυσθρηνήτοις . . . θρήνοις: a common form of paronomasia; cf. l. 203 δυσδαιμών δαιμῶν, and νύμφαιον δύσνυμφον l. 216; also E. *Ph.* 1047 γάμοις δυσγάμοις, *Hec.* 194 δυσφήμοις φήμας, *Tr.* 75 δύστνοστον νόστον, etc. In all these the adjective produces an oxymoron; here it intensifies the meaning of the substantive as in S. *Ant.* 1276 πόνοι δύσπονοι and *ib.* 587 δυσπνόοις πνοαῖς.

βοάν (βοῦν L) can only be kept if we insert before it some participle such as μέλποντα (Wecklein), ιεῦσα or ιστᾶσα, and even then we have to alter τᾶς . . . εὐμούσον to τὰν . . . εῦμοντον. In his third edition Wecklein gives [μολπᾶς] μέλποντα βοᾶς ἀλύροις ἐλέγοις. But 'hymning unlyrical elegies (in the form) of a (lit. "the") musicless cry' is impossibly harsh and but a poor bargain at the cost of so much emendation.

ἀλύροις = 'unfit for the (joyful) lyre', not necessarily (as England) 'fit for the gloomy pipe'. ἀλύροις ἐλέγοις: a common Graecism; the actual phrase occurs again at E. *Hel.* 185 and cf. E. *El.* 310 ἀνέορτος ιερῶν; *Ph.* 324 ἀπεπλος φαρέων; *ib.* 791 κῶμον ἀναυλότατον; *Or.* 319 ἀβάκχευτον . . . θίασον; *Ph.* 1028 ἄλυρον μοῦσαν: also A. *Ag.* 990 τὸν . . . αἰεν λύρας . . . θρῆνον Ἐρινύος; *Sapph.* 681 ἄχορον ἀκίθαριν . . . "Αρη; S. *OC.* 1221 μοῖρα . . . ἄλυρος. As the common Greek derivation of ἐλέγος was ἐ ἐ λέγειν (EM. 326. 49), the correction αιαῖ, αιαῖ cannot be regarded as at all

certain. Nor, indeed, should the MSS. *ἐν* be disregarded. *ἐν κηδείοις οἴκτροις* forms by itself a possible anapaestic dimeter catalectic. For the hiatus cf. E. *Hipp.* 594.

148. MSS. *aī*. The relative is feeble and Greverus' *οἴαι* [*μοι*]—exclamatory—should probably be read, or, better, Badham's *οἴαι μοι . . .* which will give us an acatalectic line. *aī* (or *οἴαι*) . . . *ἄται* is best regarded as à parenthesis, *κατακλαιομένα* going directly with *ἔγκειμαι*; though *οἴαι μοι συμβαίνονται* might be taken as = *οἴας ἔπαθον* which gives a *κατὰ σύνεσιν* construction to the nominative participle. Barnes suggested the obvious *κατακλαιομένα*, which certainly regularizes the grammar and which should perhaps be accepted, as it is by, e.g., Grégoire (ed. Budé).

150. If *ζωᾶς* is correct we must take it as a sort of causal gen., common after verbs expressing emotion (cf. K.-G. II. i, p. 388) ‘because of his ⟨lost⟩ life’. The euphemism is not un-Greek. However, Schöne's *ζωᾶς ⟨ἀπλακόνθ⟩* = ‘deprived of (= ἀμπλακόντα) life’ is in itself attractive and completes the metre.

*οἴαν* = *ὅτι τοιαύτην*; cf. A. *Pr.* 907–9 *ἡ μὴν ἔτι Ζεύς . . . ἔσται ταπεινός, οἶον ἔξαρτύεται | γάμου γαμεῖν*; E. *HF.* 816, 7 *ἀρ' ἐσ τὸν αὐτὸν πίτυλον ἥκομεν φόβου, | . . . οἶον φάσμ' ὑπὲρ δόμων ὄρῳ*; (cf. K.-G. II. ii, p. 371).

151. Some edd. bracket *ὄνειρων* as a gloss. This would render Hermann's second *οἴαν* unnecessary as the lines would run

*ζωᾶς, οἴαν ἴδομαν ὅψιν  
νυκτός, τᾶς ἔξηλθ' ὄρφνα.*

152. *νυκτός* might be taken with *ὄνειρων* = of the dreams of the night, but it is more probably gen. of time within which. ‘In the night the darkness of which (*τᾶς* = *ἡς*; cf. l. 35 and note) has ⟨just⟩ passed.’ An uncommon use of *ἔξερχεσθαι*; L & S cite Hyp. *Eux.* 35 *τοῦ ἔξελθόντος μηνός*. Commoner in this sense is the perf., e.g. S. *OT.* 735 *χρόνος . . . οὐξεληλυθώς*.

157. The MSS. *ὸς τὸν μόνον με* is unmetrical. Either Prof. Murray's or Heath's emendation (which makes two full acatalectic dimeters) will mend the line (see *app. crit.*).

158. *ῷ* refers to *κασίγνητον*. *χοὰς . . . κρατῆρά τε*, a hendiadys.

160. For *τὸν φθιμένων* = devoted to the dead, cf. S. *Ant.* 601 *φουία θεῶν τῶν νερτέρων κόνις* (if the MSS. are correct. The O.C.T. prints Jortin's *κοπίς*).

161. *ὑδραίνειν* here = ‘to sprinkle’. In Greek verbs of moistening usually take an acc. of the thing which moistens; cf. S. *Tr.* 848 *τέγγει δακρύων ἄχναν, Aj.* 376 *έρεμνὸν αἷμ' ἔδευσα, Pi. N.* 10. 75 *τέγγων δάκρυα*. No alteration (e.g. Bergk's *ράινειν*) is to be tolerated.

162. Milk, wine, honey, and water were, severally or together, poured upon the ground as a libation to the dead. Cf. *Od.* 10. 518 *χοήν χείσθαι πᾶσιν νεκύεσσι | πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδεῖ οἶνῳ | τὸ τρίτον αὐθ' ὑδατί*. In A. *Pers.* 611–15 all four elements are mentioned; in S. *OC.* 481 water and honey only; in E. *Or.* 115 milk, wine, and honey; in S. *El.* 895 milk only. This being

the case there is no need to suspect any lacuna, and such suggestions as Köchly's *πηγάς* (*θ' ιδάτων κρηναίων | γάλα*) *τ'* should be rejected. *πηγάς*, *λοιβάς*, and *πόνημα* are all in explanatory apposition to *χοάς*, the *τ'* after *πηγάς* merely looking forward to the other two.

166. Nauck's *χείται* is attractive, but *κείται* here = *νενόμισται*; cf. the common *νόμοι κείνται*. (E. Med. 494 *καὶ κείσθαι θέσμια*.)

167-8. Addressed to one of her attendants. *τεῦχος* *καὶ λοιβάν* another quasi-hendiadys; i.e. the vessel containing the libation for (lit. 'of') the god of the underworld.

For *ἔνδος* cf. E. Cyc. 510 *ἀσκὸν ἔνδος μοι*.

171. As England remarks, Iph. means 'to you as being dead' though the audience may understand 'as though you were dead'. In English 'send' connotes the separation of sender and thing sent; there is no such implication in the Greek *πέμπειν*; see its use at ll. 590, 604, and 1440 (*ἐσπέμπειν*) below and cf. E. Andr. 966. Hence its meaning of 'accompany' and (as here) 'bring'; and hence the possibility of such phrases as *πέμπειν πόδα* (l. 130). See note on *ἐκπέμπειν* (l. 1467).

173. For the cutting of the hair as a sign of mourning cf. Il. 23. 135, 141. The locks were placed on the tomb; cf. A. Ch. 167, S. El. 901, E. Alc. 101, El. 515, Or. 96, and below l. 703.

176. The MSS. give the unmetrical and nonsensical *δοκίμα*, corrected by Porson to the almost certain *δοκήμασι*; cf. ὡς *δοκεῖ* of l. 8 and E. Tr. 411 *τὰ σεμνὰ καὶ δοκήμασιν σοφά*. Prof. Murray suggests *ἔνθα δόκημα | σφαχθεῖσ'* ἀ τλάμων *κείματι*—Hermann had suggested *δοκήματα*—but these appositional nominatives are difficult. The *δόκημα* of E. HF. 111 is not parallel as it is helped by *ώστε*.

*δοκήμασι* = *(ἀνθρώπων)* *δοκήμασι* = 'as men suppose'.

178-81. *ἀντιψάλμους* *ἀντιστρόφους* Εὐρυπίδης, 'Ιφιγενείᾳ τῇ ἐν Ταύροις'; Hesych. There is, however, no exact metrical correspondence between the chorus's song and that of Iph. which precedes it. The word means merely 'answering'.

The MSS. reading *ῦμνον τ' ἀσιήταν* (i.e. 'Ασιήταν) may be right—it is found in Hib. Pap. 24, and is indeed kept by several edd. In this case *βάρβαρον ἄχαν* is in apposition to *ῦμνον Ασ.*

If we keep the MSS. voc. *δέσποινα* we must for metrical reasons accept Weil's *δέσποιν*, *ἀντεξανδάσω* as does Wecklein.

183. Markland's *μελομέναν* ('dear to') is an almost certain correction of the impossible *μέλεον* of the MSS. Cf. E. Ph. 1301 *στενακτὰν ἵνχὰν μελομέναν νεκροῖς*, and below l. 645 and note.

Other suggestions are: *νέκυσιν μελέων* (Schöne), i.e. 'the music of songs in dirges for the dead', and *ν. μεδέων* (Kvičala). The first of these is very weak and leaves *νέκυσιν* almost without a construction, while the second involves transferring the comma after *μελομέναν* to the end of l. 182, and taking *νέκυσιν μεδέων* in apposition to *Ἄιδας*; 'which Hades, ruler among the dead, sings'.

*τάν*, relative. The joyful paean has no connexion with the

funeral dirge, though both are *sung* (*ἐν μολπαῖς*). Cf. A. fr. 161  
*μόνος θεῶν γὰρ θάνατος οὐ δώρων ἔρα, | . . . οὐδὲ παιωνίζεται.*

187. ‘the sceptre-brilliance of *⟨your⟩* ancestral home’. Besides the awkward double gen. we have the difficult omission of *τῶν σῶν*. Some edd. have therefore added *τῶν σῶν* to l. 188, while others have cut out the line altogether on the ground that it is a mere repetition of *Ἄτρειδᾶν οἴκων* above. Grégoire (ed. Budé) thinks that the MSS. had originally in l. 189 *ἀκτίς*, which by a transposition of syllables became *τισάκ* and so *τινέκ* to *τίν’ ἐκ*. He prints the passage

οἵμοι, τῶν Ἀτρειδᾶν οἴκων  
 ἔρρει φῶς σκήπτρων, οἵμοι,  
 πατρώων οἴκων ἀκτίς,  
*καὶ* τῶν εὐόλβων Ἀργει  
 βασιλέων ἀρχά.

This gives good sense whether we take *τῶν Ἀτρ. οἴκ.* as gen. of exclamation (as Grégoire seems to do in his translation) or as double gen. with *σκήπτρων*. But it is difficult to see why *τις* should have become *τιν* where there is no other accusative to corrupt it, and the addition of *καὶ* is somewhat arbitrary. Another, and perhaps a better, way is, with England, to give 186–91 to Iph. (the MSS. give her 186–235) and to read *ἔρρει φῶς σκήπτρων, ἔρρει* (or *οἵμοι*), *| οἵμοι πατρώων οἴκων*. This avoids all the above-mentioned difficulties, for *τῶν ἐμῶν* can easily be understood where, in the chorus’ mouth, *τῶν σῶν* could not. In this case the *ἀντιφάλμους ὠδᾶς* promised by the chorus must be taken as beginning at l. 192.

189. “*Ἀργει* is probably a locative, though it might be dat. of advantage.

*τίν’ ἐκ τῶν* (the reading of the MSS.) is impossible. Prof. Murray’s *ἡν* (‘once existed’: Latin, ‘fuit’) is palaeographically likely. Of other more arbitrary emendations may be mentioned Wecklein’s *οὐκ ἔστιν ἔτ’ [τῶν]*; and Köchly’s *οὐκέτι τῶν* (both of which have the merit of getting rid of the difficult *ἐκ*); Badham’s *τίνος ἐκ τῶν* (which is near the MSS.), and Hermann’s *τίς ἔτ’ ἐκ τῶν* can only be accepted if we suppose a considerable lacuna after 190 which contained some word like *κακῶν* (*ἀρχά* here meaning ‘beginning’) and answered the question so posed by ‘Pelops’, whose story then follows.

If *ἐκ* is kept it must mean ‘consisting of’—a rare use, cf. X. *Smp.* 8. 32 *στράτευμα . . . ἐκ παιδικῶν*.

192 et sqq. A difficult and probably very corrupt passage. The chorus traces the troubles of the royal house of Argos back to the theft from King Atreus by his brother Thyestes of the golden-fleeced lamb, the symbol and earnest of sovereignty. Atreus avenged this theft and the seduction of his wife Aerope which made it possible by serving up to Thyestes his own children as food. In horror at such deeds the sun, which up to

that time had risen in the west, reversed its orbit and rose in the east. The cause of the quarrel between the brothers is mentioned below (l. 813) and in E. *Or.* 812 (*χρυσείας ἔρις ἀρνός*), and the action of the sun in l. 1001-2 of the same play (*ὅθεν Ἐρις τό τε πτερωτὸν | ἄλιον μετέβαλεν ἄρμα*); see also E. *El.* 737-42. Plato tells the story in the *Politicus* (269 A).

*ἱπποισι*: this word has been taken as referring (1) to the horses with which Pelops won the race for Hippodamia, or to those with which he subsequently engineered the death of Mytilus, the charioteer; (2) to the horses of the sun. Though at E. *Or.* 988 sqq. the curse of the house is said to come from (*ὅθεν ἡλθε*) the *ποτανὸν δίωγμα πώλων* of Pelops, I am inclined to think that, from the *immediate* mention of the sun, it is to *his* horses that reference is here made.

Prof. Murray, however, in our text takes the other view. Here *ῥιφοί* (a rare word found only in Lycophron and meaning 'hurlings'; i.e. the hurling into the sea of Mytilus by Pelops) and (*δέ*) *ἄλιος ἀλλάξας* (= *ἡλίον ἀλλαγή*) are in explanatory apposition to *μόχθος* (= *μόχθοις*).

The corrections *πτανᾶις*, from *πτανόis* (Hermann) and *ἐξ ἐδρας*, from *ἐξέδρασ'* (Seidler) may be considered certain. At l. 192 apparently a new sentence begins which has neither connecting particles nor main verb. As to the first point we should, I think, either (1) with Weil suppose a lacuna before the line; or (2) with Wecklein remove the δ' after *ἀλλάξας* and read *ἱπποισιν* ⟨ἐπεὶ⟩ *πτανᾶις*, putting a comma only after *ἄσσει* and supplying a verb (he suggests *μετέβαλλ'* after *ιερόν*) for the clause [ἐπεὶ = 'ever since']; or (3) shift the δ' after *ἀλλάξας* which in its own place is impossible, and put it after *δινενούσαις*; this also will necessitate the importation of *μετέβαλλ'*, a very likely verb here as it is used both by Plato and by Euripides in the passages to which reference has been made. (The imperf. is metrically preferable to the aor. *μετέβαλεν*, suggested by Hermann.) Another possible verb is Paley's *μετέβασ'* (i.e. *μετέβησε*) though it is not supported by an appeal to E. *El.* 727, *μετέβασ'* being there an emendation of Musgrave for the metrically impossible MSS. *μεταβάλλει*.

Some edd. have objected to *ὄμμα*, and Köchly proposed *ἰερᾶν ἄρμ' αὐγᾶν* on the strength of E. *Or.* 1001 *πτερωτὸν ἄλιον . . . ἄρμα*, but see Ar. *Nu.* 285, 6 *ὄμμα . . . αἰθέρος . . . σέλαγεῖται | μαρμαρέαις ἐν αὐγαῖς. ιερὸν ὄμμ' αὐγᾶς* = the divine light (lit. eye) of his beam(s).

195. With the MSS. *ἄλλοις* the passage must mean 'different troubles have come upon different branches of the family as a result of the golden-fleeced lamb'. But both *ἄλλοις* and *μελάθροις* are difficult. For the first Seidler's *ἄλλαις* (which our text adopts) is possible, and the causes of corruption would be obvious, but *ἄλλαις ἄλλη προσέβη ὁδύνη* = 'one trouble after another

has come upon' is dubious Greek. Easier, if less palaeographically likely, is ἀλλοτε: 'at different times different troubles.' For μελ. Wecklein proposes the attractive γενέθλοις.

197. φόνος and ἄχεα are in explanatory apposition to ὁδύνα.

ἄχε' ἄχεσιν is unmetrical and the hiatus ἄχεα ἄχεσιν impossible. We might accept something like Barnes' '⟨τ⟩' or Brodaeus' '⟨ἐπ⟩'. As far as the grammar of the passage is concerned ἐπί, from ἐπί φόνω, might be understood with ἄχεσιν. δάκρυσιν seems to be used as = ἐπὶ δάκρυσιν at E. *Or.* 1308 and *Hel.* 195; cf. *Or.* 1257 πήματα πήμασι.

In a series of anapaests we must take this line (if correct) as an anapaestic tripody with the long syllable of each anapaest resolved and the ω of φόνω short before ἄχεα. As Prof. Murray pointed out in his first edition the emendation ἄχεά τ' ἐπ' ἄχεσιν would give us a proper paroemiac. It should probably be accepted.

For the form of the phrase cf. E. *Hel.* 365, 6 ἄχεά τ' ἄχεσι, | δάκρυν δάκρυσιν, and for the general sense of the passage *Or.* 816 φόνω φόνος ἔξαμειβων . . . οὐ προλείπει διστοῖσιν Ἀτρεΐδαις.

For ἐπί+dat. = (practically) 'in addition to' cf. E. *Cyc.* 424, 483, 670; *Alc.* 1032, etc.

198. i.e. the nemesis springing (ἐκβαίνει) from the misdeeds of Pelops and others of the family still haunts the house of their descendants. τῶν δμαθέντων = the murdered children of Thyestes. The genitive particularizes and explains ἐνθεν.

200. Many edd. have objected to the rather pointless γε: Hartung suggested ποίναμ'—an easy change; Wecklein in his old ed. ἐκβαίνει ποινὰ Τανταλιδῶν, in his new ποινὰ | σοῖς οἴκοις. Verrall (*CR.* 1913, p. 225) defends γε: 'punishment, yes; but to visit it on Iph. is going too far'.

201. The phrase σπεύδειν ἀσπούδαστα (internal acc.) occurs also in E. *Ba.* 913 though in a different sense. Here it means 'to be zealous with an evil zeal' (England).

203. Iph., catching up the chorus' remarks, traces her ill-fortune to the night of her conception—ζώνας (λυθείσης) καὶ νυκτός is a hendiadys. The δαίμων is further particularized by λόχιαι Μοῖραι, and ξυντείνουσι μοι has both for subjects, the second ἐξ ἀρχᾶς being anaphoric. Alternatively we might understand (ἐστι) with δαίμων as subject and δυσδαιμων as predicate, in which case a new sentence starts with the ἐξ ἀρχᾶς of l. 205.

Eur. often uses δαίμων in the sense of 'luck', e.g. *Alc.* 561 τὸν παρόντα δαίμονα, *ib.* 935 γυναικὸς δαίμον' εὐτυχέστερον, *Andr.* 98 στερρὸν . . . δαίμονα, *IA.* 1136 δὲ πότνια μοῖρα καὶ τύχη δαίμων τ' ἐμός; at *Ion* 1374, 5 he contrasts it with the gods τὰ τοῦ θεοῦ μὲν χρηστά, τοῦ δὲ δαίμονος | βαρέα. For Sophoclean examples (rarer) cf. S. *OC.* 76, *ib.* 1337, and *fr.* 210 l. 37. The word corresponds in this sense to the Latin 'genius'.

λόχιαι is Hermann's necessary correction of the MSS. λοχείαν,

and preferable to Elmsley's *λοχίαν*. 'My birth-Fates' = 'the Fates at my birth'.

208. The MSS. give ἀ μναστευθεῖσ' ἔξ 'E. This is next door to impossible as it involves (1) an awkwardly postponed relative (*ἄν* in 209), and (2) a hiatus between ll. 207 and 208—suspicious where there is no full stop or at least colon. The first—which can be paralleled in E. *Hel.* 317, 8 ή τὰ πάντα ἐπισταταὶ, τῆς . . . κόρης—we may avoid by the simple transposition (suggested by Paley and followed by England) of 208 and 209. The reference of the line in either position is to Clytemnestra, the 'famously wooed'; cf. note on l. 22 above.

Elmsley's τὰ μναστευθείσα 'ξ 'E. adopted in our text avoids both difficulties, but gives unsatisfactory sense, for the dat. must refer to Iph. herself, and to say that she was wooed by all Hellas is untrue. Even if the phrase means merely 'wooed in Hellas' it is here pointless and should probably be inserted in the nominative form, as Scaliger suggested, after 220. There the contrast 'once wooed in Hellas, now banished to the Euxine' is to the point. Still more point would be got if we put ἀ μνασ. ἔξ 'Ελλ. after 220 and took it, as does Grégoire, as = 'summoned from Hellas for marriage'. The end of Iph.'s journey from Mycenae was not marriage with Achilles at Aulis but a virgin priesthood in Tauris.

The hiatus θεὰ | ᄀν which would be caused by either shifting of l. 208 can be avoided by reading τάν for ᄀν as Wecklein does.

211. πατρῷα λώβᾳ = ὥστε ὑπὸ πατρὸς λωβᾶσθαι. The reference is to Agamemnon's rash vow (cf. εὐκταίαν of l. 213) and its intended fulfilment.

σφάγιον = the victim slaughtered; θῦμα = the slaughtered victim burnt.

213. This line as it stands in the MSS. needs a syllable to complete the catalectic dimeter. Kirchhoff's εὐκταίαν, <ἄν> is palaeographically likely and is necessary to the construction unless we accept, as Prof. Murray does, Monk's ἵππεῖος <δ>' in the next line. Prof. Murray's own suggestion <θεοῖς> ἔτεκεν gives good sense (<θεοῖς> going with εὐγάθητον) and avoids the rare short syllable (-τὸν) at the end of l. 212; see note on l. 220 below. Hermann suggested ἔτρεφεν, <εὐτ'> εὐκταίαν. εὐτ' might easily have dropped out by haplography.

215. Note the very rare conjunction of dactyl + anapaest — Αὐλίδος | ἔπειθᾱ|. <sup>τε</sup>

For ἔπειθασαν + gen. = to disembark (some one) on, cf. Od. 7. 223 ἔμης ἔπιβήσετε πάτρης. The subject is 'the Greeks' understood. With Monk's <δ>' in 214 ἔπειθασαν is the verb of a main sentence; with Kirchhoff's <ἄν> or Hermann's <εὐτ'> in l. 213 the verb of a clause. Canter's simple ἔπιβάσαν would render such emendations unnecessary from the point of view of construction.

But we have seen that l. 213 lacks a foot, and in any case the sentence so formed would be intolerably long and rambling.

216. The MSS. *νύμφαιον* will only scan if we take the word as a dactyl; cf. the scansion of *παλαῖός* in S. *Ph.* 421 (O.C.T.); *fr.* 956; E. *El.* 497. So, too, *δεῖλαῖα* at S. *El.* 849, E. *Suſſp.* 279. Scaliger suggested *νύμφαν*; England (better) *νύμφαν μ'*; Weil *νύμφευμ'* (cf. E. *Tr.* 420 *καλὸν νύμφευμα*).

219. *δυσχόρτους*, pastureless, barren, is an odd epithet for *οἴκους*, and Köchly may be right in emending to *συγχόρτους* = bordering, marching with. For the gen. cf. E. *Andr.* 16, 7 *πόλεως Φαρσαλίας | σύγχορτα . . . πεδία*.

220. There is no need to regard this line as an anapaestic tripody with resolved long syllables, i.e. ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ or to prefix <i>īō̄> (see crit. note), for we can suppose an epic lengthening of *ἄτεκνος*, and so get a catalectic dimeter. For the short syllable of the catalectic foot, very rare where no strong stop follows, see E. *Ion* 898. [Wilamowitz, *Verskunst*, p. 267, apparently regards this line and l. 232 below as resolved trochaics.]

For the type of phrase cf. S. *Ant.* 876 *ἄκλαντος, ἄφιλος, ἀνυμέναιος*; E. *Or.* 310 *ἀνδελφος, ἀπάτωρ, ἄφιλος*; *Andr.* 491 *ἄθεος ἀνομος, ἄχαρις*; and Hec. 669 *ἄπαις ἀνανδρος ἀπολις*; and for the scansion cf. E. *Ion* 889.

221. Hera, tutelary goddess of Argos, is naturally mentioned by Iphigenia; the reference in the next few lines to the *πέπλος* woven by Athenian women for the summer festival of the Athenian Pallas is made by the poet for the sake of his audience. The same matter is mentioned again at greater length in E. *Hec.* 466-74. Cf. [Virg.] *Cir.* 28, 9 *Ergo Palladiae texuntur in ordine pugnae; | Magna Giganteis ornantur pepla tropaeis.*

223. *καλλιφθόγγοις* refers not, as has been sometimes thought, to the song of the weavers but to the clatter of the loom. Edd. compare Ar. *Ra.* 1316 *κερκίδος δοιδοῦ μελέτας* (quoted, according to the scholiast on the passage, from the Meleager of Euripides), and *AP.* 6. 288. 5 (Leonidas of Tarentum) *κερκίδα, τὰν ἰστῶν μολπάτιδα*. If Virgil had the passage in mind when he wrote *G. I.* 293, 4 *Interea longum cantu solata labore | Arguto coniunx percurrit pectine telas* he accepted both explanations. We should expect the adj. to qualify *κερκίδη* rather than *ἰστοῖς*, but the transference is not unnatural and Badham's *ἰστοῖσιν καλλιφθόγγῳ* is unnecessary.

226. The easiest emendation of this nonsensical and unmetrical line is Matthiae's rejection of *βωμούς* as a gloss. *βωμούς* would be indeed the natural object of *αἰμάσσουσα*; *ἄταν* is a sort of internal acc. The sense is 'inflicting on strangers a bloody fate'. Other more elaborate and less likely emendations are: (1) Wecklein's *ἀγνίζοντ' ἄταν* [*βωμούς*], i.e. dedicating the fate of strangers; (2) Madvig's *αἰμορράντῳ* (note the MSS. give *αἰμορράν-*)

*των*; our *αίμόρραντον* is due to Monk) δυσφόρμιγγας ξείνων στάζουσ' ἄταν βωμούς; (3) Köchly's τέγγονσ' ἄταν βωμοῖς. This last is very improbable, for, granting one can say τέγγονσ' ἄταν αίμόρραντον = shedding fatal blood (cf. note on l. 162), yet the dat. (locative) βωμοῖς is slightly awkward; (4) Prof. Murray's πάσσονσ' for αἰμάσσονσ' (see *app. crit.*). πάπω is found with the acc. both of the thing sprinkled and of that with which it is sprinkled. Here we should get both together.

δυσφόρμιγγα gives a good antithesis to καλλιφθόγγαις. There is nothing 'musical' about Iph.'s present rites.

230. δμαθέντα κλαίω is metrically doubtful; cf. Descroix, Trim. iamb. p. 18. We might accept Weil's δμαθέντ' ἀγκλαίω (= ἀνακλαίω).

231-2. As our text stands we are left with the first line ending in a tribrach, -τίδιον, instead of an anapaest, and the second consisting of three resolved anapaests. Wecklein's τότε (for the first ἔτι) or Heath's ἐπιμαστίδιον (<γ>) saves l. 231 without helping 232. Prof. Murray's <σύγγονον> ἔτι would mend both lines, giving us two resolved acatalectic dimeters. It, or something like it, should probably be accepted. Homoeocatarcton would account for the falling out of the second σύγγονον.

[We might possibly read [ἔτι] β., ἔτι ν., ἔτι θάλος ἐν χερσίν | μάτρος . . . Ἀργει .] (—) σκ.'Ορ., or (l. 235) σκυπτ. (—) 'Ορ.]

236-391. First episode.

(a) Iphigenia and the herdsman, 236-343.

(b) Iphigenia's monologue, 344-91.

240. Not (as Wecklein and others) 'what is it that scares me from my present conversation?', which would almost necessitate Markland's τό με for τοῦ. Nor do Musgrave's μόγου or Lenting's γόνου (for λήγου) help matters. The meaning is rather 'what is there (so) alarming in your news?' Cf. l. 773 below.

241. The singular is curious, but it occurs again in the MSS. at E. *Andr.* 794. (The O.C.T. there accepts, however, Hermann's ποντιάν Ξυμπληγίδων, and there is much to be said for Bentley's plural here; see *app. crit.*)

243. With πρόσφαγμα καὶ θυτήριον, cf. ll. 211, 12 σφάγιον . . . θῦμα. θυτήριον is strange, = θῦμα. It is used elsewhere (by Aratus (403) and Quintus Smyrnaeus (4. 554)) as = the constellation Ara. The προ- of πρόσφαγμα has here little or no meaning as at A. *Ag.* 1278 and E. *Tr.* 628, unless indeed we accept ll. 258, 9 as they stand (see notes on them). In this case πρόσφαγμα would = πρῶτον σφάγμα. If we may argue from the πρωθύστων of E. *Ion* 805 the προ- of πρόσφαγμα = ὑπέρ, so that the word means a sacrifice on behalf of some one; here of the Taurians.

246. If the MSS. ὅνομ' is right (and it is the reading of the papyrus) it cannot be taken with γῆς. Strangers do not bear the name of their (or of any) country. Follow Verrall, therefore, and punctuate: ποδαποί; τίνος γῆς; ὅνομ', κτλ.; 'have the strangers a name?'

i.e. 'did you learn their names?' But Monk's *σχῆμα*' saves an awkward mixed question, and is better answered by "Ελληνες. (For this use of *σχῆμα* cf. E. *Ion* 237, 8 τρόπων τεκμήριον | τὸ σχῆμα ἔχεις τόδ'; fr. 476 Τευθράντιον δὲ σχῆμα Μυσίας χθονός and S. *Ph.* 223, 4 σχῆμα μὲν γὰρ Ἐλλάδος | στολῆς ὑπάρχει.)

249. Pylades was not yet born at the time of Iph.'s attempted sacrifice (cf. l. 920 below and l. 59 above) and the name would mean nothing to her. It is natural that the more excitable Or. should twice address Pyl. by name (ll. 285 and 321) while the more phlegmatic Pyl. makes no reply—and it is of course dramatically imperative that Or.'s name should not be mentioned.

250. It is almost impossible to make τοῦ ξένου (adj.) qualify τοῦ ξυζύγου, 'of the stranger companion'. Better take it 'of the stranger's companion' (i.e. of Orestes). This is awkward and Elmsley's τῷ ξυζύγῳ is tempting. Weil's δὲ λέξον αὐτὸν gives good sense and is palaeographically not improbable.

252. Musgrave's ποῦ for MSS. πῶς is attractive considering the oxherd's answer, but it should involve the alteration of the πῶς in 256, since in that line Iph. bids the oxherd 'return' to her former question. If, further, we regard l. 253 as an interrupted recital by the oxherd, his failure to answer the question immediately is natural enough.

Pap. Hib. 24 confirms Reiske's conjecture κάντυχόντες for MSS. καὶ τυχόντες.

253. The Hib. pap. has Εὐξείνου (as does Plu. 2. 602 a), but ἀξείνου is probably the right reading (cf. l. 125 and *app. crit.* there).

254. It would have been more natural, as Grégoire points out, if one of the murex-gatherers (l. 263) had been the ἄγγελος at this juncture, but Eur. no doubt wished to introduce the picturesque incident of the slaughter of the cattle, perhaps in imitation of the well-known scene in the *Ajax*.

258–9. These two lines as they stand in the MSS. will scarcely translate. (a) χρόνιοι . . . ἥκουσι lacks a subject and we have to understand one out of νιν (l. 256); (b) γάρ is illogical, and (c) the statement that the altar has not (i.e. never) yet been stained by Hellene blood is, I think, false. [True Iph. never 'expressly says' it has (see *app. crit.*), but if not (1) what was the fate of the αἰχμάλωτος (l. 585) and why did he not deliver, as well as write, Iph.'s letter? (2) how did Iph. placate the goddess or satisfy Thoas when Greeks fell into her hands? Further, I do not believe that ἦντι in l. 347 (see crit. note) can = εἴ ποτ', or that that line can refer to any time but the past.] Seidler's οἴδ' ἐπεί for οὐδέ πω (where ἐπεί = ἀφ' οὐδ' as, e.g., at E. *Med.* 26 and *Or.* 78), with no stop at ἥκουσι', = 'these men have come at a long interval of time since the altar was (last) stained . . .', gets over difficulties (a) and (c); and (b) can be solved if, with Wecklein, we put the lines after 245, giving them to the βουκόλος. This should

probably be done, unless, with Monk, we excise the lines altogether.

The use of the adj. *χρόνιοι* where in English we should use an adverbial phrase is common in Greek; e.g. Thuc. I. 141. 7 *χρόνιοι . . . ξυνίόντες*; for Euripidean examples cf. Cyc. 249, Andr. 84, Ion 403, etc.

260-3. The illogicality of 'when we had plunged . . . there was a cave' can be almost exactly paralleled in Athena's *ῥῆσις* (ll. 1449, 50 below), *ὅταν . . . μόλης, | χῶρός τις ἔστι*, and in the messenger's speech of E. Hipp. (1198, 9) *ἐπεὶ δ' ἔρημον χῶρον εἰσεβάλλομεν, | ἀκτή τις ἔστι . . .*; cf. also S. Tr. 750-3 *ὅθ' εἰρπε . . . ἀκτή τις . . . ἔστιν*. This proves Bothe's *ἡ τις* unnecessary. The transitive use of *εἰσβάλλειν* with a bare accusative of direction is rare. Mähly's *ἐπεὶ* ('s) may be right. *ἔσρέοντα* is odd in view of the fact that the water flows not into but out of the Euxine, and Elmsley's *ἔκρέοντα* may be textually as well as geographically correct. Little stress, however, can be laid on any geographical argument, for Eur. throughout seems to confuse the Thracian Bosphorus (the 'real' position of the Symplegades) with the Cimmerian Bosphorus which lay near the scene of the play.

*ἴλοφορβούς*: edd. cite Hes. Op. 591 καὶ θοὸς ἴλοφάγοιο κρέας. [The adj. is a ἄπ. λεγ. and its accentuation uncertain; but, being passive in sense ('fed on tree-leaves') it should probably be proparox. on the analogy of *εὐφορβος*.]

*ἄγμός* (transmitted correctly by L only) fr. *ἄγνυμι* occurs again in the plural in E. Ba. 1094 = crag.

*κοιλωπός* (note Eur.'s fondness for adjs. so formed) should be taken with the instrumental dat. *σάλω* = worn hollow by the waves.

*πορφυρευτικάι* = *τῶν πορφυρέων*. The purple-fishers would use the cave while watching the floats of their traps (see Pollux I. 47-9 for a description).

265. Though *ἀναχωρεῖν* is commoner than *ἀποχωρεῖν* in the sense of 'retreat', 'withdraw' there is no need to accept Blomfield's suggested emendation. For *πορθμεύειν* = convey, cf. l. 936 *π. πόδα*, etc. England notes that this verb, rare elsewhere, is used eight times in this play.

270. When Athamas, king of Thessaly, killed his son Learchus in a fit of madness his wife Ino leapt into the sea with the surviving son, Melicertes. Ino and Melicertes were subsequently turned by Poseidon into sea deities under the names respectively of Leucothea and Palaemon.

272. Understand *ἴλεω γένεσθον*.

*εὗτε . . . ἦ* for *εἴτε . . . εἴτε* cf. E. El. 896, 7. Wecklein's suggested *ἐπ' ἀκτῆς* is unnecessary: *ἐπ' ἀκταῖς* is found in Eur. almost as often. At E. Hec. 28 (see app. crit.) the MSS. vary between *ἐπ' ἀκταῖς* and *ἐπ' ἀκτῆς*.

273. Whatever be the explanation of this rather puzzling line it is

not that the θεοσεβής, overcome by religious awe, mistook Orestes and Pylades for two of the Nereids as some edd. have strangely thought. Either Nereus had, besides fifty daughters, at least two sons, or the ἄγαλματα (= *deliciae*, darlings) referred to are his grandsons. In S. *Ant.* 1115 Dionysus is called Καθμείας ἄγαλμα νύμφας; and cf. E. *Sapph.* 370 and 1164 ματέρος ἄγαλμα and *fr. trag. adesp.* 126. 3 Αἰτωλίδος ἄγαλματα ματρός. Schenkl arbitrarily excised this line and the next.

275. μάταιος = scoffer. We see here the touch of ‘Euripides the rationalist’. As Weil remarks: ‘L'esprit fort, qui ne veut pas croire à une théophanie, finit par avoir raison.’

277. For θάσσειν with acc. of place where cf. E. *Ion* 91 θ. τρίποδα and *Andr.* 117 θ. δάπεδον καὶ ἀνάκτορα (L & S).

278. Tournier’s οὐνθάδε (οἱ ἐνθάδε) may be right; cf. l. 87 (note).

280. ἔδοξε is to be understood with θηρᾶν, but in an impersonal sense: ‘he seemed . . . and it seemed good . . .’

283. Except in this passage the verb ἀποστενάζω does not occur. Indeed it is not cited at all in L & S<sup>9</sup>. Hence Monk’s κάνεστεναξεν.

284. If the κυναγός of the MSS. is correct we must suppose the oxherd to mean that Orestes shouted to Pylades as a hunter might shout to warn a companion of the approach of some beast. This would be quite satisfactory but for the fact that Orestes is usually depicted as hunted by, not as hunting, the Furies. Hence such suggested emendations as Hermann’s βοῶ “κυναγὸν ὁς, Π., . . . τήνδε;” or Weil’s βοῶ “κυναγὸν οὐ, Π., . . . τήνδε;”. Nauck went further and rejected κυναγός ὁς altogether in favour of κυνώπιδα (similarly in the oratio recta and agreeing with τήνδε). Wecklein, too, would eject καὶ . . . ὁς, regarding it as a gloss which has ousted some such phrase as κάπιθωύσσει φίλῳ.

The phrase μανίας ἀλαίνων occurs also at E. *Or.* 532.

287. ἐστομωμένη: στόμα (= *acies*) is used for the edge of a weapon or the front of an army. The participle here means ‘having brought herself into line against me with her vipers’; i.e. ‘forming into line against me the vipers which compose her hair’. For this use of στομόω edd. cite Plut. *Ant.* 42 ἀκοντισταῖς καὶ σφενδονήταις . . . τὰς πλευρὰς ἐκατέρας στομώσας. Cf. further the common phrase κατὰ στόμα; e.g. E. *Heracl.* 800, Ι ἐπεὶ γὰρ ἀλλήλοισιν ὀπλίτην στρατὸν | κατὰ στόμ’ ἐκτείνοντες ἀντεάξαμεν.

288. If χιτώνων is right we must suppose that a line has dropped out between it and πῦρ, e.g. νυκτὶ προσφερῶν ίδεῖν | ἐμοὶ στομωτόν (Heinisch). If there is no lacuna χιτώνων is almost certainly wrong. It cannot be taken as = ‘slough’, as L & S<sup>8</sup>. We may set aside a host of emendations not worth the paper they are written on and accept Kirchhoff’s very probable ἐκ τρίτων αὐ = thirdly. Cf. E. *Or.* 1178 σωτηρίαν σὸν τῷδέ τ’ ἐκ τρίτων τ’ ἐμοὶ. For the triad of Furies cf. E. *Or.* 408 ἔδοξ’ ίδεῖν τρεῖς νυκτὶ προσφερεῖς

*κόρας* and *ib.* 1650 Εὔμενίστι τρισσαῖς. This emendation becomes even more plausible if we could accept Hermann's *τήνδε δ' αὐθ'* ὁρᾶς in l. 285.

[Matthiae's suggestion that ἐκ χιτ. πτεροῖς ἐρέσσει is to be taken together = (apparently) 'rows with wings (projecting) out of her garments' is unlikely to command respect. The passage in A. *Eu.* (404) where Athene flies using the *κόλπον αἰγύδος* as wings is no real parallel.]

290. The MSS. *πέτρινον ὅχθον* has been taken as acc. of the end of motion with *πτεροῖς ἐρέσσει*, 'wings her way to the rocky eminence'. But (1) it is badly misplaced; (2) *ὅχθος* is an odd word for the cliff which contained the cave. Much the same objections might be urged against Hirzel's *περὶ τὸν ὅχθον*, except that the presence of the preposition eases the difficulty of word-order. Further *πέτρινον* has an air of genuineness about it, and a sounder line of emendation is to correct not it but *ὅχθον* (a thing which even in a madman's words cannot be 'thrown') into *ὅγκον* (Heimsöth) or *ἄχθος* (Greverus), taking these words as in apposition to *μητέρα* and so the object of *ἔχουσα*. The apposition of *πέτρινον ἄχθος* to *μητέρα* is not surprising in the mouth of the mad Orestes.

ὡς ἐπεμβάλῃ, scil. 'her on me'; not 'dash her on the *ὅχθος*', as L & S. Verrall (*CR.* 1913, p. 225) would keep the text, taking *ὅχθον* = grave or barrow, as at A. *Pers.* 647, 659: 'it seems to him (Orestes) as if, in some way, the cold corpse of his murdered mother were to be or become the stone which is to crush and imprison him.' It is doubtful, however, whether without a more suitable context *ὅχθον* could or would be so understood.

292-4. Wecklein, doubting *μορφῆς σχῆματ'*, accepts Heimsöth's *οὐ ταῦτ' ἀμορφα*, but E. *Ion* 992 *ποῖόν τι μορφῆς σχῆμ' ἔχωνταν ἀγρίας*; suggests that the MSS. here are right. If anything in the line is reasonably suspect it is the word *μορφῆς* itself. We should certainly have expected something like Markland's *φωνῆς* or Burges' *ταῦτ' ἄρ' ὄμφης*. It is what he *hears*, not what he *sees*, that Or. misinterprets. Perhaps the best line to take is to postulate, with Bruhn, a lacuna after *ἡλλάσσετο* and to suppose the sense (reading *ταῦτά* and *ἀ φάσκ'*) 'one could see him not keep the same attitude but change it (according to the visions which he said he saw. Then, when he approached us he heard) the lowing of our cattle and the barking of our dogs, which he swore were the cries of the Furies imitating such sounds.'

ἀλλ' . . . μιμήματα. At least the ungrammatical *ᾶς* of the MSS. must be altered. The correction involving the least change is Badham's *ἀ φάσκ'*: 'he misinterpreted the lowing of cattle and the barking of dogs which he imagined the Furies were emitting as an imitation', i.e. he thought what he heard was an imitation by the Furies of lowing, etc. Prof. Murray's *δόξας* gives much the same sense, and that sense is not bad. But

ἀλλάσσεσθαι = 'to alter in imagination' is surely impossible. Better (if the crasis of καὶ ἀ be legitimate) is Heimsöth's χᾶ φασ': 'he confused the lowing . . . and (i.e. "with") what imitations men say the Furies emit'. We should expect a genitive (*μιημάτων ἀ φασι* . . .), but the καὶ construction is not impossible. But though to a diseased imagination the Furies may seem to imitate cattle and dogs, it is nonsense to say that men say they do, and this emendation necessitates something like Nauck's *μυκήματα*. Herwerden's *βριμήματα* would be more attractive were the word itself better attested (it occurs only in *APL*, 103, if the reading is correct; and at A. *Th.* 461 we get *ἐμβριμωμένας*).

**295.** Some edd. have regarded the superscript μβ in L (see *app. crit.*) as an attempt of the scribe to 'correct' θανούμενοι to θαμβούμενοι. Hence its inclusion in our text. Badham held that this μβ meant 'second future' (*μέλλων β'*) and was therefore no more than a grammatical note on θανούμενοι. However this may be we can scarcely welcome θαμβούμενοι as a reading since (1) the middle of θαμβέω is not classical; (2) ὡς in this case has no meaning (nor is ὡς much better). θανούμενοι is unsatisfactory, for the oxherds are in no danger. Wilamowitz' θανονμένου is good: 'shrinking back from him as being about to die'. We can take the gen. as either one of separation or as absolute, understanding τούτον. Cf. E. *Alc.* 191 ὡς θανονμένη.

**298.** The MSS. will translate, 'He pierced their flanks with his iron sword, thrusting it into their ribs'. But Reiske's ⟨θ⟩ is easier. The construction is ⟨εἰς⟩ λαγόνας εἴς τε πλευρὰς εἰς ⟨αὐτόν⟩; cf. E. *Ph.* 284 μαντεία σεμνὰ Δοξίου τ' ἐπ' ἐσχάρας, IA. 210 αἰγαλοῖς παρά τε κροκάλαις, etc. The loss of Θ after Ζ is not unusual.

**299.** Not, as Seidler, 'thinking that such things could ward off the Furies'. τάδε stands for the internal acc. τάσδε τὰς ἀμύνας. It can, however, be translated simply 'thus'.

**300.** Again (cf. I. 298) Θ may have fallen out after Ζ and Markland's ῥῶθ for MSS. ὡς be correct. Still, ὡς + inf. = ὠστε is not uncommon in the tragedians, e.g. S. *Ant.* 292, *ib.* 303, E. *Cyc.* 647, etc.; cf. K.-G. II. ii, p. 501.

πέλαγος ἄλός = 'the sea' is odd, though Aesch. uses ἄλς πελαγία (*Pers.* 427, *ib.* 467), and Eur. himself ἄλιον πέλαγος (*Andr.* 1011). If Housman is right (*Journ. Phil.* 25, p. 244) there is a Latin parallel in *Lucr.* 5. 1442 maris . . . pontus. Wecklein adopts the correction in P, πέλανον (i.e. πελανόν), which is no improvement. Keep πέλαγος with αἵματηρόν as proleptic: 'the sea was coloured blood-red'. ἔξανθεῖν should be taken not of foam but of colour. For ἄνθος so used cf. Pl. *R.* 429 Δ ὅπως δέξεται (the wool) ὅπι μᾶλιστα τὸ ἄνθος (here = ἀλούργον), also A. *Pr.* 23 χροιᾶς ἀμείψεις ἄνθος. For ἄνθέω cf. X. *Cyr.* 6. 4. 1 ἦνθει φοινικῖσι . . . ἡ στρατιά (L & S). [Aesch. uses ἄνθέω in a different sense at *Ag.* 659 ὄρθμεν ἄνθοῦν πέλαγος Αἴγαιον νεκροῖς. Here, as Verrall says,

'the sea is a plain or field which in the morning is seen to have broken out in flowers after the rain'.]

303. κόχλος, the primitive trumpet. Edd. cite Hesych. κόχλοις τοῖς θαλαττίοις ἔχρωντο πρὸ τῆς τῶν σαλπίγγων εὑρέσεως. Cf. Theoc. 9. 27 ὁ δ' ἐγκαναχήσατο κόχλῳ, *id.* 22. 75 Ἀμυκος . . . κόχλον ἐλὼν ἐμυκήσατο κοῦλον.

306. ἐν μακρῷ χρόνῳ seems weak, and seemed so, apparently, to the corrector of L who wrote in μακρῷ. Nauck's [ἐν] οὐ μακρῷ is possible; οὐ μακρῷ χρόνῳ = soon, appears at S. *Ph.* 360, and cf. O. C. 1648 χρόνῳ βραχεῖ. Wecklein quotes instances from Homer, Theognis, and the tragedians of the antithesis πολλοί—παῦροι and boldly reads here ἐν παύρῳ. It is possible that οὐ μακρῷ was a gloss on this, of which μακρῷ only got into the text.

πολλοί is used proleptically, 'our numbers were filled up so that we became many'; cf. E. *Andr.* 1097 ἀρχαὶ ἐπληροῦντο—if this, the MSS., be the right reading (the O.C.T. here accepts an emendation of Verrall's); and *Or.* 884 ἐπεὶ δὲ πλήρης ἐγένετ' Ἀργείων ὅχλος.

307. μανίας πίτυλον, 'the pulse of madness'. Another nautical metaphor, πίτυλος being used particularly for the rhythmic beat of oars. For this metaphorical use cf. E. *HF.* 1189 μανιομένῳ πιτύλῳ πλαγχθείσι, and in the same play (l. 816) πίτυλον φόβου.

308. γένελον is not a direct but an internal acc. Cf. A. *Eu.* 42 αἴματι στάζοντα χεῖρας and S. *Aj.* 10 κάρα στάζων ιδρώτι (L & S).

309. προύργου (= πρὸ ἔργου) = suitably (for us). Eur. uses the adv. again at *Hel.* 1379.

πόνον ἔχειν = to be busy. Cf. E. *Hec.* 572 οὐδεὶς τὸν αὐτὸν εἰχεν Ἀργείων πόνον: i.e. they were busy in various ways. Theoc. 7. 139 τέττιγες λελαγεῦντες ἔχον πόνον. The aor. is odd. Perhaps εἰχεν should be read.

310. Eur. seems fond of this particular combination, cf. *Andr.* 1153, 4 τίς οὐ σίδηρον προσφέρει, τίς οὐ πέτρον | βάλλων, ἀράσσων; and *Hec.* 1173-5 θὴρ ὡς διώκω . . . βάλλων, ἀράσσων. Soph. used such asyndeton participles at the start of a line in *Ph.* 11 βοῶν, στενάζων and *Tr.* 787 βοῶν, λύζων; and Eur. at *HF.* 602 ἔλξων, φονεύσων and *Or.* 951 κλαιόντες, οἰκτίροντες.

311. ψάω contracts in η, and in spite of the testimony of Lucian—or rather of the Lucian MSS. (the passage is quoted with ἀπέψα in Luc. *Am.* 47)—we should read ἀπέψη.

If the MSS. are to be trusted at E. *IA.* 731 τημελεῖν takes an acc., as it does at Moschio trag. 6. 12 (with Salmasius' certain emendation ὄρχάτους ἐτημέλει), but it is possible that in the *IA.* passage παρθένων should be read for παρθένους.

312. In the above mentioned passage of Lucian we find πέπλου . . . εὐπήκτους—an indication not of what we should read here so much as of the dangers of unverified citation. εὐπήρους (πήρη) is far preferable to εὐπήκτους (πήγνυμι) as an epithet of ὑφάς, cf. below ll. 814 and 1465.

For *καλύπτειν* with the acc. of the screen cf. Il. 5. 315 πρόσθε δέ οἱ πέπλοι φαεινοῦ πτύγμ' ἐκάλυψεν and 17. 132, 3 ἀμφὶ Μενοιτιάδῃ σάκος εὐρὺ καλύψας | ἔστηκει.

313. καραδοκῶν here in its original and literal sense, practically = ‘dodging’.

320. οὐδή = ‘at which point’; παρακέλευμα seems the older form (so L & S<sup>9</sup>), but Eur. may have written παρακέλευσμα.

321. While ὅπως with the 2nd person of the fut. in commands is common (and colloquial), its use with the first person is rare. Cf. Ar. *Ec.* 297 ὅπως . . . πλησίοι καθεδούμεθα; cf. K.-G. II. ii, p. 376.

323. δίπαλτα. Not as L & S ‘brandished with two hands’, though the adj. has that meaning at E. *Tr.* 1102 δίπαλτον . . . κεραυνοφαὲς πῦρ. Here it means ‘the two brandished swords’; cf. δίκροτος in l. 408.

325. τις = ‘one or two’. εἰ φύγοι here is frequentative: cf. E. *Hec.* 1166, 7 εἰ δὲ κινοῖν χέρας | πλήθει γυναικῶν οὐδὲν ηγνον τάλας.

In this construction εἰ and ὅτε (or ὅπότε) are interchangeable; cf. E. *Sapph.* 897, 8 ὅπότ’ εὐ πράσσοι πόλις | ἔχαιρε, λυπρῶς δ’ ἔφερεν, εἴ τι δυστυχοῖ; see K.-G. II. ii, p. 476.

326. αὐτούς = Or. and Pyl. εἰ δέ, κτλ. ‘But if they (i.e. Or. and Pyl.) thrust these (*ἄτεροι*) back, in their turn the but recently (*νῦν*) yielding party . . .’ Notice Eur.’s use of the so-called ‘vocalic ν’ (*ώσαιατο* for *ώσαιντο*) for metrical reasons.

327. τὸ ὑπεῖκον being virtually a plural (cf. τις in l. 325) the plural verb of the MSS. (*ηρασσον*) is probably correct.

328-9. Tournier suggested ἐν γ' for *ἡν*, which gives good sense. But there is no need to suspect the MSS.

μυρίων ἐκ χερῶν goes with βαλών, as though Eur. had been going to write after it βαλλόμενοι, ὡπ' οὐδενὸς ἐτρώθησαν. Badham’s ηὐστόχει is quite unnecessary, and Mekler’s εὐχερῶν for ἐκ χερῶν (‘no one out of countless skilled aimers’) improbable though ingenious. Or. and Pyl. were indeed under the protection of the gods as the oxherd thought, but for a different reason. According to Meisterhans (p. 171) ηὐτύχει is the better form.

θύματα = the ⟨destined human⟩ victims; cf. A. *Ag.* 1118 θύματος λευσίμον.

330. The constr. is μόλις χειρούμεθά νιν, οὐ τόλμη ἀλλά . . . Mähly’s τέλος for μόλις is unnecessary.

331. κλέπτειν has here the sense of ‘to wrest unfairly’ (in modern English ‘unsportingly’). Cf. Theoc. 22. 151 γάμον ἐκλέπτετε δώροις. There is no need to emend, though Bothe’s ἐξελέψαμεν gives good sense. Hermann’s ἐξεκλέψαμεν (‘we peeled’), though very near the MSS., will not commend itself to many; still less Köchly’s ἐξεκλέψαμεν | πέπλοισι; i.e. ‘with our garments’.

335. Some correction must be made of the impossible MSS. τε χέρνιβάς. Our text accepts Valckenaer’s ἐς. Hartung’s ἐπί would

do ; but perhaps best Prof. Housman's *πρός*, supposing this preposition to have been written *πρ* and so corrupted into *τε*.

*σφαγεῖ* is Musgrave's emendation of the unmetrical *σφάγι*. There is MSS. confusion between *σφάγιον* and *σφαγεῖον* at E. *El.* 800 ; and *σφάγια* may have been the 'correction' of a scribe ignorant of metre whose eye fell on *σφάγια* in l. 337. *σφαγάς* (Heath) gives better sense, but *σφάγιον*, properly = victim, is not infrequently used for *σφαγή* = slaughter (e.g. in l. 40 of this play) ; and *σφαγεῖον* too, properly = bowl for catching sacrificial blood, may well be so used. The word occurs with *χέρνιβες* at Lyc. 196 *σφαγείων ἡδὲ χερνίβων πέλας*. *ἐς* (or *πρός*) is purposive. Understand *νιν* from l. 334 as object both of *ἐσιδών* and *ἔπειτε*.

336. Keeping the MSS. *εῦχον* (imperative) we must understand *ἄλλα* with *τοιάδε* or even emend to *σοι θαμὰ* [*ξένων*] (Stadtmüller) or *πολλά σοι* [*ξένων*] (Paley and Barthold), regarding *ξένων* as a gloss. Our text accepts Mekler's *ηὔχον* (imperf.). The sense then is 'you have often prayed for such victims'.

[Though *σοι* is not emphatic the accentuation should rather be *ῶ νεῦνι, σοί* ; cf. Chandler, *Greek Accentuation*<sup>2</sup>, p. 270.]

337. The present stem *ἀναλίσκω* is not found elsewhere in tragedy and Mekler's *ἀναλώσῃς* may well be right.

338. (*ἀπο*)*τείσει*, not (*ἀπο*)*τίσει* (Meisterhans, p. 180).

339. *τίνουσα* need not surprise after *ἀποτείσει* of the previous line. Köchly would read *διδοῦσα* ; Nauck ejects the line as spurious.

340. It may be that *θαυμαστὰ λέγειν τινά* is an extension of the common *εὖ λέγειν τινά* construction. Edd. cite E. *Ph.* 200, I *ἡδονὴ δέ τις | γυναιξὶ μηδὲν ὑγεὶς ἀλλήλας λέγειν*. But it is at least equally likely that the construction is : *θαυμάστ' ἔλεξας τὸν (=this) μανέντ' ἐλθεῖν, ὅστις ποτ' ἐστὶν ὃς ἥλθεν* ; 'You have spoken a marvel that this madman has come, whoever, &c.' Our text accepts Kähler's *μανέντα* for the MSS. *φανέντα* = this man who has appeared. Wecklein's suggested *σφαλέντ'* is nearer the MSS. but gives less good sense. Cf. l. 3 of Hypothesis to the play and note.

341. Elmsley's 'Ελληνίδος γῆς is unnecessary; as 'Ελλην, though usually masc. ( ) ('Ελληνις) is sometimes used with feminine substantives, e.g. A. *Ag.* 1254 "Ελλην(α) . . . φάτιν, E. *Heracl.* 130 *στολὴν . . . Ελληνα,* and below l. 495 *πατρίδος* "Ελληνος (where (again) Elmsley suggested 'Ελλήνων).

343. The MSS. text is objectionable for two reasons : (1) *οἴα* = *οἴα* *ἔσται* is impossible ; (2) the fut. mid. of *φροντίζειν* is not elsewhere used. Prof. Murray's aposiopesis (with Reiske's *ὅστια*) saves (1), and (2) may be no more than a chance. For the sake of the sceptical some other emendations may be mentioned (though it is hard to see how the supposed corruption arose) : *φροντιοῦμεν* *οἴα* *χρή* (Badham) ; *οὐκ ἀφροντιστήσομεν* (Madvig) ; *ἔσμεν* *οἱ*

*φροντίζομεν* (Wecklein—who urges, unconvincingly, that *ἐσμεν* might have fallen out after *ἡμεῖς*).

348. *ἐς τὸ δυόφυλον* = (almost) *τῆς δύοφυλίας ἐνεκα*. This passage surely supplies convincing proof that Greeks *had* already been sacrificed; that Iph. *wept* does not imply that she did *not* sacrifice; see ll. 258, 9 and notes.

349. *δοκοῦσα* after *ἡγριώμεθα* (as if it had been *ἡγριώμαι*) is not unusual; cf. 579 (and note) *ἡκομεν . . . σπεύδοντα* (if Musgrave's emendation is accepted), and E. HF. 858 *ἡλιον μαρτυρόμεσθα δρῶσ' ἀ δρᾶν οὐ βούλομαι*. But, as Wecklein says (and Nauck thought), the line has rather the air of an interpolation. Also it is hard grammatically to justify *μηκέτι* which should be *οὐκέτι*.

351. MSS. *ἡχθόμην*: L. Dindorf *ἥσθόμην* which all edd. accept. But surely we should emend to *ἥσθημαι*? Cf. E. Hipp., 1403.

352-3. Misfortune, says Iph., has made me cruel. The *παροιμία* as it stands in the MSS. can only mean 'the unfortunate when themselves in trouble are not well disposed towards the more fortunate'. To this there are two objections: (1) *αὐτοὶ κακῶς πράξαντες* is redundant (also we should expect *πράσσοντες*); (2) Or. and Pyl. cannot be referred to as *εὐτυχέστεροι*.

Reiske's *αὐτοῖς κ. πράξασιν* gets over these two difficulties, but 'the more fortunate when they themselves (as well as the normally *δυστυχεῖς*) are in trouble' is odd. This emendation Wecklein now introduces into his text to the neglect of his own better one which our text accepts—*τοῖσι δυστυχεστέροις*. Even so *αὐτοὶ κ. πράξις* is objectionable. An added point is gained if the *δυστυχεῖς* were once *εὐτυχεῖς*, and this can be effected if we read Dindorf's *πάλαι καλῶς πράξις* or Rauchenstein's *αὐτοὶ ποτ' εὖ πράξις*. Further, this justifies the *aor.* participle. Weil's reading

*τῷ δυστυχεῖ γάρ οἱ πρὶν εὐτυχέστεροι  
αὐτοὶ κακῶς, κτλ.,*

gives good sense, but is too far from the MSS. to command acceptance.

354. The thought continues from l. 350. 'I shall deal harshly with these strangers undeserving of harshness though they are, for I cannot avenge myself on the real culprits.'

*οὐτε . . . οὐ* is common in trag. Cf. E. Med. 1348, 9, Tr. 934. Because, in ll. 438 sqq., the chorus express a wish that Helen should arrive among the Tauri there is no need to accept here Kirchhoff's emendation *ἀλλ' ἔθε . . . ἡ πορθμίσ*. *ἴνα* with the past tense of the indic. in l. 357 is as idiomatic after a negative statement as after a wish, though doubtless less common; e.g. S. OT. 1387-9 *οὐκ ἀν ἐσχόμην | τὸ μὴ ἀποκλήσαι τούμὸν ἀθλίου δέμας, | ἵν' ἡ τυφλός*, and Pl. Thet. 161 C, *τεθαίμακα ὅτι οὐκ εἴπεν . . . ὅτι πάντων χρημάτων μέτρον ἔστιν ὃς . . . ἴνα . . . ἥρξατο . . .* If a wish (in the form of a question) were needed Enger's *τί δ'* for *ἀλλ'* would produce it more easily, cf. S. OT. 1391, 2 *τί μ' οὐ λαβὼν | ἔκτεινας . . . , ως ἔδειξα μήποτε . . .*; See K.-G. II. ii, p. 388.

356. Unless there is some quasi-legal sense in ἀπάγω here—‘to hale away to justice’ (cf. ἀπαγωγή)—it is an unlikely verb. Badham proposed κατήγαγε, Wecklein (better) ἐπήγαγε, and Matthiae (still better) ἀν ἤγαγε. The aor. is assimilated to ἡλθε the sense being almost ὥστ' ἀπαγαγέν.

358. For Iph. Aulis is the place of sacrifice. By metonymy she uses it here = sacrifice. The gen. with ἀντιτίθημι when it means ‘to set off against’, ‘to make to compensate for’ is analogous to one of price; cf. Th. 2. 85. 2 οὐκ ἀντιτίθεντες τὴν Ἀθηναίων ... ἐμπειρίαν τῆς σφετέρας ... μελέτης. Markland’s τῇ γ’ ἔκει should not be accepted.

359. χειρούμενοι as well as ἔσφαζον (conative imperf.) governs με.

362. ὅσας χείρας = ὄσδκις χείρας. Edd. cite Call. *Dian.* 27 πολλὰς δὲ μάτην ἐτανύσσατο χείρας. γενείου and γονάτων are genitives of the thing aimed at and are governed by ἔξηκόντισα, while the participle ἔχαρτωμένη goes probably with γονάτων only and helps to define the action more closely.

367. αὐλέῖται, passive = ‘sounds with flutes’, cf. E. *Heracl.* 401 θυηπολέῖται δ' ὕστη μάντεων ὑπο. Pacuvius (*Dulorestes*, fr. 1), perhaps translated or imitated this passage: hymenaeūm fremunt | aequáles, aula résonit crepitū músico: see Introduction, p. xiii.

370. The MSS. προσεῖπας is impossible. Hartung’s προειπών is possible, but Badham’s προτείνας (accepted by most edd.) is better, though not so good as Bothe’s προσείσας; cf. Pl. *Phdr.* 230 D, where προσείειν θαλλόν = to wave a branch to lure cattle on. (Prof. Margoliouth suggested προσείει for the MSS. προσήει at A. *Ag.* 817, and Eur. may well have written προσείσασ' at *Hel.* 28—indeed this seems to have been the original reading of P. Other MSS. give προτείνασ'). It is quite possible to understand με as object of ἐπόρθμευσας out of the dat. μοι, but as the Aldine ed. has δ' after ἀρμάτων Nauck may be right in reading μ' at that place. This δέ, however, is more likely to have been put in by a scribe who read προσεῖπας—in order to connect that verb with ἐπόρθμευσας—than to be a corrupted με. The redundant phrase ἀρμάτων ὅχος occurs again at E. *Hipp.* 1166.

372. ὅμη διὰ καλυμμάτων ἔχοντα = looking out from behind. Cf. A. *Ag.* 1178, 9 δέ χρησμὸς οὐκέτ' ἐκ καλυμμάτων | ἔσται δεδορκῶς νεογάμου νύμφης δίκην; S. *Ph.* 1013, 4 ἡ κακή σῆή διὰ μυχῶν βλέποντος δεὶ | ψυχή. λεπτῶν does not imply that the bridal veil was thin—it means it was of fine material, and the whole phrase means that Iph. could or would *not* see *openly* to give her brother and sister a final embrace. It is logically with this part of the sentence that ὑπ' αἰδοῦς (l. 375) goes.

373. ἀνελόμην, for Or. was still a βρέφος ἐπιμαστίδιον (cf. l. 231). Note the rare τ' οὐκ ... οὐ = οὔτε ... οὔτε involved in Hermann’s emendation.

376. ἀποτίθεσθαι = to defer. Here almost a synonym for ἀποβάλλειν. The phrase εἰσαῦθις ἀπ. occurs in Pl. *Grg.* 449 B. For

*aὐθίς* = later, cf. ll. 1312 and 1432 below and A. *Ag.* 317: the Scotch say 'I'll see you again' = 'I'll see you later'.

378. *πατρός* goes both with *καλῶν* ('fair fortunes')—note Reiske's palmary emendation) and *ζηλωμάτων* ('enviable lot'): cf. A. *Ag.* 589 ἀλωσιν 'Ιλίου τ' ἀνάστασιν, and E. *Med.* 986, 7 εἰς ἔρκος . . . καὶ μοῖραν θανάτου. Iph. does not yet know of Ag.'s fall, so the exclamation is natural enough. Kvičala needlessly proposed *πάρος* for *πατρός*.

380. There is no need to postulate a lacuna here as do Monk and Nauck. No doubt there was a pause after l. 379 before Iph. turns to the temple and philosophizes on its rites. *σοφίσματα* = subtleties, quibbles.

382. Some edd. have objected to this line partly because of the odd dual *χεροῖν*, but see E. *HF.* 1342. The sense also seems redundant, for *νεκροῦ θίγῃ* = *ἀψηται φόνον*—unless indeed we suppose that the latter phrase = 'engages in murder' as it does at, e.g., A. R. I. 999. Its more natural sense would be simply 'touches blood'. Eur. may, however, intend to make a definite distinction between 'blood' and 'corpse'.

383. *μυσαρὸν ὡς ἡγουμένη*: the phrase is pleonastic. Logically Eur. should have written either *ὡς μυσαρόν* or *μυσαρὸν ἡγουμένη*. Cf. S. *OT.* 1178, 9 *ὡς ἀλλην χθόνα | δοκῶν ἀποίσειν* which = either *δοκῶν ἀποίσειν* or *ὡς ἀποίσοντι*. Cf. also in Latin the 'quod diceret' construction. So Wecklein and others; but the translation may rather be 'pretending to think it *μυσαρόν*'; i.e. a *σόφισμα* of the goddess.

384. Cf. E. *IA.* 1524, 5 *θύμασιν βροτησίους | χαρεῖσα*.

385. The sense of the MSS. is good enough (*pace* Wecklein and others) but the metre is ugly, not to say impossible; cf. Descroix, *Trin. iamb.*, p. 161. The simplest emendation is *ἄν ἔτεκεν* (Hartung). Edd. who object to the potential emend to *ἔτικτεν* (Porson); *ποτ' ἔτεκεν* (Hermann); *ἄρ' ἔτεκεν* (Bothe).

386. *ἀμαθίαν* (Nauck, needlessly, *ἀνομίαν*)—better Wecklein's *ἀλογίαν* = *ἀμαθή*; cf. E. *Heracl.* 459 where *ἀμαθὲς φρόνημα* = *ἀμαθῆς*. Weil compares Cat. 17. 21 *iste meus stupor* = *iste stupidus* (so 'scelus' often for 'scelerosus'). This use of abstract for concrete is rarer in Greek, but cf. below 525 *ῷ μῖσος*, and, for an almost exact parallel, S. *Ant.* 533 *τρέφων δύ' ἄτα κάπαναστάσεις θρόνων*. Sophocles, indeed, affects this idiom frequently, e.g. *μῖσος* (*Ant.* 760), *λάλημα* (*ib.* 320), *δούλευμα* (*ib.* 756), *μίσημα* (*El.* 289), *βλάβη* (*ib.* 301).

387. Without Hermann's *τε*'s the constr. is *ἐγὼ μὲν κρίνω τὰ Τ. . . . ἄπιστα, δοκῶ δὲ τοὺς ἐιθάδε, κτλ.*; perfectly normal Greek for the more logical *κρίνω τὰ μὲν Τ. . . . ἄπιστα, τοὺς δ' ἐνθάδε ἀναφέρειν . . .* But we do not want an *antithesis* between the gods who took pleasure in Tantalus' offered banquet and the Taurian Artemis. Iph. is trying to clear both of the charge of cruelty and to suggest that men are merely attributing their own cruel habits to the

gods. Hence Hermann's *Tantálou* (τέ) and *τούς τέ* (389) should probably be accepted. (τέ for δέ is not so necessary since τέ is often so answered; cf. note on 1415. On the other hand δέ may well have been 'corrected' by a scribe whom μέν *solitarium* offended.) ήσθηναι (sc. *τούς θεούς*) is in loose apposition to ἔστιάματα. The dat. *θεοῖσιν* is caused by the verbal force of ἔστιάματα (ἔστιάν τι τινί); cf. S. *Tr.* 668 *τῶν σῶν Ἡρακλεῖ δωρημάτων*, Ar. *Nu.* 305 *οὐρανίοις . . . θεοῖς δωρήματα*.

**391.** For the sentiment cf. E. *HF.* 1341 sqq. ἐγώ δὲ *τοὺς θεοὺς οὔτε λέκτρ'* ἀ μὴ θέμις | στέργειν νομίζω . . . ἀνιδῶν οἵδε δύστηνοι λόγοι, and the famous line of the Bellerophon (*fr. 292*) εἰ θεοί τι δρῶσιν αἰσχρόν, οὐκ εἰσὶν θεοί. Pindar similarly clears Tantalus' character in *O. 1.* 35 sqq., prefacing his revised myth with the line ἔστι δ' ἀνδρὶ φάμεν ἑοικὸς ἀμφὶ δαιμόνων καλά, 'it is seemly for a man to tell fair things about the gods'.

Nauck's οὐδέν for MSS. οὐδένα is probably right. The neut. makes the expression more forceful. A similar corruption occurs at S. *OT.* 1195, 6 where the MSS. read βροτῶν | οὐδένα μακαρίζω (against the metre) which Hermann emended to οὐδέν. For this neut. for masc., cf. S. *fr. 724. 4* "Αρῆς γὰρ οὐδέν τῶν κακῶν λωτίζεται.

At this point Iph. retires into the temple and the chorus sing their first stasimon.

**393.** σύνοδοι θαλάσσας. i.e. the Thracian Bosporus which joins the Euxine and the Propontis. Βόσπορος is derived here (as usually in antiquity) from βόος πόρος; that is the strait over which passed Io, turned by Hera into a cow and pursued by a gadfly (*οἴστρος*). Io fled from Argos, across the Bosporus into Asia, and ultimately into Egypt. Cf. A. *Pr.* 561 sqq. and 732-4 ἔσται δὲ θυητοῖς εἰσαὶ λόγος μέγας | τῆς σῆς πορείας, Βόσπορος δ' ἐπώνυμος | κεκλήσεται. Some modern scholars derive Βόσπορος from φωσφόρος, this district being the seat of the worship of 'Εκάτη Φωσφόρος.

**394-5.** To get exact correspondence we should here read either *I's ποτώμενος* or, preferably, (as England), Bergk's *νότια* (for *πόντια*) in l. 409. In P l. 395 ends with διεπέρασεν; *I* has διεπέρασέν *ποτε*. Metrically speaking we need — —, not υ υ, to complete the line. Such emendations as Kirchhoff's 'Ιώ, or Weil's *πόρτιν*, ignore the fact that there is no evidence for διαπερᾶν = 'to make to pass over' until Lucian. (The citation from Eubulus in L & S is due to an error in the interpretation of the passage.) It is moreover odd to make the *οἴστρος* rather than Io the subject of the sentence. It is best to take Ehrfurdt's 'Ιοῦς, observing the similarity between ΙΟΥΣ and ΠΟΤΕ, and regarding οἴστρος 'Ιοῦς as = 'Ιώ οἴστροπλήξ, as at E. *Hipp.* 1298-1300 ἐκδεῖξαι . . . σῆς γυναικὸς οἴστρουν = σῆν γυναικὰ οἴστροπλήγα γενέσθαι. Wecklein's διεπόρευσε (τὰν βοῦν) is possible but less likely.

If the line-division of our text is retained, l. 394 (= 409) seems to be an anapaestic tripody (a thing questionable in itself and out of place here) and 395 (= 410) a combination of cretic +

syncopated choriambic dimeter ( $\text{˘} \text{˘} - | \text{˘} \text{˘} \text{˘} - | \text{˘} - \cdot \text{˘}$ ). It is probably better to divide after 'Αργόθεν (and κύματα). We then get in l. 394 (= 409) a lecythion ( $\text{˘} \text{˘} \text{˘} \text{˘} - \text{˘} \text{˘}$ ) and in 395 (= 410) a syncopated iambic trimeter with dactyl for iambus in the first foot ( $- \text{˘} \text{˘} | \text{˘} - | \text{˘} \text{˘} \text{˘} | \text{˘} - | \text{˘} - | \text{˘} -$ ). The non-observance of synaphaea in the lecythion ('Αργόθεν) is rare but not without parallel; e.g. E. *HF.* 134, *Hipp.* 350, *Hel.* 230.

397. 'Αστήριδα . . . διαμείψας = having taken Asia in exchange for Europe; i.e. having crossed from Europe to Asia. (The aor., where we might have expected a present, is attracted by the aor. of the main verb; cf. E. *Med.* 431, 2 ἔπλευσας . . . δρίσασα.) The participle is easy if 'Ιοῦς οἰστρος (= Io) is subject; with 'Ιώ as acc. ('the gadfly caused Io to cross') we must emend to διαμείψαι (i.e. ὥστε διαμείψαι)—a further reason for preferring Erfurdt's emendation.

398. The chorus speculates on the identity of the strangers.

**δονακόχλοα.** If this form is correct (note L's δονακόχλοον) it must be formed on the (false) analogy of adjs. in -χροις = χροος; e.g. ταμεσίχροα χαλκόν (*Il.* 4. 511), γλυνκόχροα κόσμον (*Pi. O.* 3. 13), ἀπαλόχροα γέννυν (*E. Hel.* 373): Nicander (*Ther.* 676 and 885) has ἔγχλοα = ἔγχλοον. The long syllable at the end of the corresponding line of the antistrophe suggests that δονακόχλοον is the right reading. But l. 413 is so uncertain that we cannot lay much stress on this argument. 'Reedy' is a stock epithet for the Eurotas; cf. E. *Hel.* 210 δονακέντος Εύρώτα, *ib.* 349 δόνακι χλωρόν, *ib.* 493 καλλιδόνακος . . . Εύρώτα, *IA.* 179 Εύρώτα δονακοτρόφου.

402. ἄμεικτον = here 'unmixing' in the sense of 'unsociable', 'inhospitable'. Odysseus applies the epithet to the Cyclops (*E. Cyc.* 429), Heracles to the Centaurs (*S. Tr.* 1095); and for a similar use cf. E. *Alc.* 542 and *HF.* 393. It should be spelt ἄμεικτον (Meisterhans, p. 181 note), rather than ἄμικτον.

402-6. Note Elmsley's emendation. Dindorf proposed κούρα Δία making it subject of τέγγει, but Artemis herself did not perform human sacrifice (cf. l. 40 above). Better therefore retain the dat. making αἴμα β. subject. For the adj. Δίος = Διός cf. l. 1272 below (note) and E. *Ion* 200 and 1144 where Herakles is δῖος παῖς.

περικίονας ναούς; cf. E. *fr.* 369 πρὸς Αθάνας περικίοιτι . . . θαλάμοις, S. *Ant.* 285, 6 ἀμφικίονας | ναούς and ll. 128, 9 of this play εὐστύλων νᾶῶν. Pollux (l. 78) says εἴποις δ' ἀν τὸν περιστυλον τόπον περικίονα.

407. In the first antistrophe the chorus continues its speculations upon the strangers' motive in coming. Are they merchants urged by greed of gain?

407-10. ῥόθιος, properly an adj. = rushing, always used in tragedy as neut. substantive ῥόθια = surges (see on l. 1133). δίκροτα ῥ. = the waves cast up by the oars on each side of the ship; cf. l. 323 δίπαλτα. For ἐπὶ = over cf. *Il.* 2. 159 ἐπ' εὐρέα νῶτα θαλάσσης, 13. 27 βῆ δ' ἐλάσαν ἐπὶ κύματ', and above l. 395.

For νάιον ὄχημα cf. E. Med. 1122, 3 ναῖαν . . . ἀπήνην and S. Tr. 656 πολύκωπον ὄχημα ναός.

Our text sticks to the MSS. ‘Did they sail the pine-wood oars with double surge over the sea waves, the ship-chariot with sail-wafting breezes?’

There are, however, many objections to this. (1) πλέω, though it can take an acc. of that which is sailed over, is not transitive; (2) though νάιον ὄχ. might well be in apposit. to κώπας, the dat. αὔραις has no construction (it certainly can't in any sense qualify ὄχημα); (3) for antistrophic correspondence a short syllable is needed between λινοπόροις and αὔραις. (1) and (2) can be got over by accepting Rauchenstein's ἐπεμψαν or Dindorf's πόρευσαν for ἐπλευσαν and taking εἰλ. κώπας as a genitive. ‘Did they by means of sail-wafting breezes send the ship-chariot over . . . with double surge of pine-wood oar(s)?’ As to (3), not only the metre but also the sense is improved if we read Wecklein's λινοπόροις σὺν αὔραις—better than Monk's λινοπόροισι τ' αὔραις, as we do not want αὔραις parallel to ρόθιοις. The ἀπ. λεγ. λινοπόροις = sail-wafting seems an odd compound, and Rauchenstein's suggested \*λινοτόνοις = sail-spreading, may well be right.

[It is possible with our text to regard εἰλ. κώπας as gen. sing. ‘with double surge of (i.e. caused by) pinewood oar’, but if we do so we leave νάιον ὄχημα with no construction.]

11. As at E. Med. 557 a ἄμιλλα πολύτεκνος = a competition in children, so here a ἄμ. φιλόπλουτος = a competition in wealth. But αὔξοντες is odd. It seems to mean ‘engaging in a competition for the increasing of wealth.’ Musgrave's ἀξαντες is no improvement. μελάθροισιν is dat. of advantage ‘for their homes’.

13. γάρ = I am reasonable in suggesting this motive, for . . .

13-18. As our text stands it may be translated: ‘for hope is fond and to their hurt insatiable to men who seek to bear away the burden of wealth . . .’ But βροτῶν . . . ἀνθρώποις is tautological and l. 413 does not correspond with l. 398 as it should. The passage is hopelessly corrupt and no suggested emendation can claim to be more than a makeshift. For metrical reasons Monk's transposition ἔγένετ' ἐλπίς (MSS. ἐλπὶς γένετ') may commend itself, and (pragmatically) we may adopt England's ἐν τε ποθήμασιν [βροτῶν] which will at least scan and translate.

The line will then run φίλα γάρ ἔγένετ' ἐλπίς, ἐν τε ποθήμασιν which corresponds exactly with 398: ‘hope is fond, and insatiable in desires for men who . . .’

Prof. Housman's ἐν τ' ἐπιπάμασιν (in J. P. xvi, p. 276) postulates a word \*ἐπίπαμα (*not* the Doric form of ἐπίπημα) = property. πάμα = property occurs in a fourth-century inscription and in Theoc. *Syrinx* 12 (where there is a v.l. πῆμα). So here ἐν ἐπιπάμασιν ἀπληστος = ‘insatiable in acquisitions’.

ἐπί, as though πλάνητες had been πλανώμενοι.

**κεινᾶ δόξα** going, if there is a comma at *περῶντες*, with φίλα . . . ἀπληστός ⟨τ' ἔστι⟩ = *consensu omnium* is intolerably weak. Elmsley's **κεινᾶ** should be accepted or perhaps (considering l's **κενᾶ** (sic)) **κενᾶ**, though it would not correspond so exactly with l. 403; 'with empty expectation'. **κενᾶ**, not because riches do not come, but because of their 'deceitfulness' when they do. Heath's **κενόδοξοι** is plausible. If we read **κεινᾶ** or **κενόδοξοι** there should be no comma at *περῶντες*.

419–20. This may be, and has been, taken: 'the judgement of some ⟨traders⟩ fails to hit the right moment for acquiring wealth, while ⟨wealth⟩ comes in others' way'; i.e. taking ⟨ὅλβος⟩ as subject of *ἡκει*. It is, however, better to take *γνώμα* as subj. of both clauses. **ἄκαιρος** then means 'in season and out of season', and *μέσον* = virtually *τὸ μέτριον*, as at E. HF. 58 *μέσως εὔνους* (and cf. the phrase *οἱ διὰ μέσον* = the moderates). Tucker would read *μέτρον*, unnecessarily. 'The thought of wealth comes to some in season and out of season, but to others in moderation'. As to *ἐσ* + acc. of adj. = adv. cf. l. 477 *ἐσ ἀφανές* = *ἀφανῶς*, and S. OT. 50 *ἐσ ὄρθον* = *ὀρθῶς*, ib. 78 *ἐσ καλόν* = *καλῶς*, etc. etc. For the gen. *ὅλβου* cf. Pl. R. 619 *πόνων ἀγύρμαστοι*. For *οἵς μέν* = *τοῖς μέν* cf. Men. fr. 428 *οἵς μέν δίδωσιν οἵς δ'* *ἀφαιρέται θεός*; and for the mixture of articular and relatival forms cf. Phocyl. fr. 1 *Λέριοι κακοὶ οὐχ ὁ μέν, ὁ δ' οὐ*. The *δ'* of l. 419 = γάρ. If any emendation is to be made something like Bruhn's **ἄκληρος** for MSS. **ἄκαιρος** might be admitted. In this case *δέ* = *ἄλλα* and two classes, *οἵς μέν* and *τοῖς δέ*, are contrasted with the greedy trader: i.e. those who have no thought of wealth at all (**ἄκληρος**) and those who have reasonable desires for it. Hermann, it may be remarked, opens up a new line of interpretation by reading *οἵς μενέκαιρος*: 'but for those who await a suitable occasion for getting wealth it comes ready to hand.' In this case in l. 420 *τοῖς* = *τούτοις* and *δ'* is apodotic.

422. The chorus expresses surprise at the strangers' survival of the rocky and stormy coast of Salmydessus, i.e. the coast between the promontory of Thynias and the Bosporus. For its dangers cf. A. Pr. 726, 7 *τραχεῖα πόντον Σαλμυδηστία γνάθος | ἔχθρόξενος ναύταισι, μητριὰ νεῶν*, and Xen. An. 7. 5. 12 *εἰς τὸν Σαλμυδησόν, ἔνθα . . . πολλαῖ (i.e. νῆσοι) ὀκέλλουσι καὶ ἐκπίπτουσι τέναγος γάρ ἔστιν ἐπὶ πάμπολυ τῆς θαλάττης*. Phineus, king of Salmydessus (cf. S. Ant. 967–71), was the husband of Cleopatra, daughter of Boreas and Oreithyia; his visitations by the Harpies (= whirlwinds) further connect him with storms. *περᾶν* here = to pass by, not through. If *ἀνπνούς* is right it must mean that the waves which beat on the shore were sleepless, i.e. unceasing, but we might well accept Wilamowitz' *λιγύπνοος*, though the form *λιγύπνοος* = *λιγύ πνείων* (cf. Od. 4. 567) is late.

**Φινεΐδᾶν.** The reference of the word is to the "Αρπνιαι, the tormentors of Phineus, but its form is a matter of some uncertainty.

On the analogy of e.g. Νηρῆς = Νηρεῖς the change of  $\eta$  to  $\epsilon$  (see *app. crit.*) is easy, but Rauchenstein's -ιδᾶν, the masculine patronymic, for -ιδᾶς involves two difficulties: (1) the Harpies were not the *children* of Ph.; (2) they were female. Though a greater change, -ιδῶν would be preferable. I believe myself that Φινεῖδᾶς (fr. Φινεῖς) is the right reading and that something like Wilamowitz's λιγύπτων followed it, making the final syllable long. In A. *Eu.* 1026 Athens is called the χθῶν Θησηῖς, which gives us an exact analogy to ἀκταὶ Φινεῖδες here.

424-5. With the MSS. παράλιον we could regard π. αἰγιαλόν as in apposition to ἀκτᾶς, but it is better to accept Seidler's παρ' ἄλιον, taking it with δραμόντες. ἀκτὰς ἐπέρασαν... παρ' ἄλιον αἰγιαλὸν... δραμόντες is, it is true, tautological; but there is no need to accept any emendation such as Wecklein's ἀλίμενον, the epithet applied by Strabo (7. 6. 1) to this coast. He himself later discarded it.

426. ἐπὶ . . . φοθίῳ = 'amid the surge'. Wecklein would read ρόθιον = 'over the surge'.

428. A dibrach or trochee (according as we read χερὶ or χειρὶ in l. 445) is needed before χοροί to complete the metre. Wecklein's ὅπα gives μέλπονται (= 'they dance-and-sing') an internal acc. as at E. *Med.* 149, 50 ἀχὰν . . . μέλπει; E. *Tr.* 547 βοῶν ἔμελπον; Hermann's ποσὶ an instrumental dat. Better, as giving —, would be Wilamowitz' (*Verskunst*, p. 567) ποσσοί—a form which occurs in drama at S. *Ichn.* 67. And cf. E. *Alc.* 756 χείρεσσι. If we accept either of these last it is advisable to let the MSS. ἔγκυκλίοις stand; if ὅπα, then take Heath's ἔγκυκλιοι. But with the added dibrach the metre is, as Prof. Murray says, very strange. He suggests ⟨δῆλα⟩, or Νηρέως ἔκδηλα (in which case Νηρῆδῶν would be a gloss).

430-3. ὅπου . . . ἔγκυκλοι has been a parenthesis; at συριζόντων we return to the main sentence, the verb of which is still ἐπέρασαν (l. 423). This is awkward, and Rauchenstein's anaphoric ⟨πῶς⟩ should probably be accepted at the beginning of l. 430. Grégorie (ed. Budé) takes Bergk's almost equally good ⟨ἢ⟩. Notice (*app. crit.*) (?) l's καὶ. As to metre: ⟨πῶς⟩ πλησιστίουσι πνοαῖς would correspond with ἀδίσταν δ' ἀγγελίαν (l. 447) if we regard -τίουσ- as a synizesis, or with τάνδ ἀδιστα δ' ἀγγελίαν (see note on l. 447) if we take it as disyllabic. With the reading of our text there is no exact correspondence. πλησ. πνοαῖς is best taken as an instrumental dat. with ⟨ἐπέρασαν⟩, though it might be a causal dat. with συριζόντων. συριζόντων . . . πηδαλίων in either case is a gen. absolute; 'the rudder at the stern creaking'. The plural, πηδάλια, is used because the Greeks often employed as a rudder two long oars joined together by means of cross-pieces. The rudder would 'creak' because so constantly thrust over to sail the boat straight. If εὐναίων is right it can only mean 'couched' in the sense of 'in its groove or rowlock', with the suggestion that the rudder-oar, unlike the ordinary oars,

was never unshipped. As possible emendations may be mentioned Wecklein's *εὐθύνων* = directing (Hesych. *εὐθυνος* \* *εὐθυντήρ*, *κυβερνήτης*; cf. A. *Suppl.* 717 *οἴκος εὐθυντῆρος*); Herwerden's *εὐπάκτων* (= *εὐπήκτων*) or his *εὐπαγῶν* = stout; Bergk's *εὔδιον* = gently (lit. fair-weather-ly, an adv. going with *συριζόντων*); Weil's *εὐαγῶν* = mobile, or his *εὐηρῶν* = well-fitted (cf. l. 1050).

*αὖραι* must be corrected for metrical reasons. Wecklein's *σύν* is preferable to Kirchhoff's *ἄραισιν* as avoiding another pure dative. Wilamowitz (*Verskunst*, p. 567) suggested *⟨ίν’⟩* which is also possible.

435. The construction of *ἐπέρασαν* is still continued. The uninhabited island of Leuce (mod. Phidonisi, opposite the mouth of the Danube) was so called, either because of the many white sea-birds which rested there (so Dionys. *Perieg.* 542), or because of its white cliffs (so Arrian, *Peripl.* 21). A tradition going back to the epic poet Arctinus regarded it as haunted by the shade of the dead Achilles; cf. E. *Andr.* 1260-2 (Thetis speaking to Peleus) *τὸν φίλτατον σοὶ πᾶϊδ' ἔμοι τ' Αχιλλέα | ὅψη δόμους ναίοντα νησιωτικοὺς | Δευκὴν κατ' ἀκτὴν ἐντὸς Εὐξένου πόρου.* For races run there by the ghosts of Ach. and other dead heroes cf. Schol. *Pi. N.* 4, 79 *καὶ δρόμους τινὰς δεικνύουσι διὰ τὰ τοῦ ἥρως γυμνάσια.*

'*ἐπ'* presumably = 'to', though this island was not their goal. It is mentioned perhaps as a potential port of call on the way to the Taurian land (i.e. Crimea).

438. *κατά* may go with *ἐπέρασαν* and mean 'over', or (more probably) with *αλαν* and mean 'in', sc. *κειμένην*.

439. Neither Iph. (see l. 521) nor the chorus knew of Helen's return to Greece. These *εὐχαῖ* are general and need not refer to l. 354 (see note there).

443-6. *δρόσον* here = lustral water. *αἷματ.*, because it prepares the victim for slaughter. *ἔλιχθείσα* (a correction in L for the MSS. *εἰλιχ.*, the Ionic form, which may be right; cf. ll. 1103 and 1145 below, and Ar. *Ra.* 1314—a parody of Euripides) here = crowned—the lustral water being poured on the victim's head with a circular motion; cf. below, l. 622 *χαίτην ἀμφὶ σὴν χερνιψομαί*, also S. *Ant.* 431 *χοαῖσι τρισπόνδουσι τὸν νέκυν στέφει*, and E. *Hec.* 126, 7 *τὸν Αχιλλείον τύμβον στεφανοῦν | αἷματι χλωρῷ*. As the active would be *έλισσειν δρόσον ἀμφὶ χαίτᾳ*, so where, as here, the passive is used the acc. remains. It must, however, be admitted that the verb is a strange one, and Köchly's *δηγισθείσα* or Bergk's *χερνιψθείσα* is attractive.

Metrically *χειρί*—instrumental dat., as though *θάνοι* were, as it virtually is, a passive—is preferable to *χερί* (cf. note on l. 428). The MSS. *θάνη* is grammatically possible, for *τύχοι* is primary in meaning though not in form. The chorus is not saying 'would that not these strangers but Helen *had* come' (which would need *ἔτυχε*), but 'would that Helen *would* come'. But as a rule what is potentially a subjunctive in such a final clause

becomes by attraction an optative: cf. S. *Ph.* 324, 5 θυμὸν γένοιτο χειρὶ πληρῶσαι ποτε | ἵν' αἱ Μυκῆναι γροῖεν . . .; S. *Tr.* 953-5 εἴθε . . . γένοιτο . . . αῦρα, ἡτίς μ' ἀποκίσειεν; S. *Aj.* 1217-21 γενοίμαν ἵν' . . . προσέπιοιμεν. The subjunctive is kept in S. *Tr.* 1109, 10 προσμόλοι . . . ἵν' ἐκδιδαχθῆ, E. *Or.* 982-4 μόλοιμι . . . ἵν' . . . ἀναβούσω, E. *Suppl.* 617-21 πῶς ἰκούμεθ' ἀν . . . ἵνα . . . μόλω. See K.-G. II. i. 256-9.

447. The MSS. ἥδιστ' ἀν τήνδ' ἄγγ. does not correspond as it should with l. 430 and involves an awkward asyndeton. All edd. excise τήνδ'. If this is the right line to take, then the reading of our text is as good as any. δεξαίμεσθ', being rather more a pure than a conditional optative, needs no ἕν. The particle may well have been supplied by a too-little-learned scribe. Some, however, retain the ἕν, e.g. Teuffel, who reads ἥδισταν δ' ἀν ἄγγ. This would necessitate reading ⟨πῶς⟩ or the like in l. 430 (see note). ἕν is also kept by Hermann who gives ἥδιστ' ἀν δ' ἄγγ. (for the unusual position of the particle cf. below, l. 1217 ἥπικ' ἀν δέ and Th. 2. 63. 3 τάχιστ' ἔν τε). Either of these is better than Badham's ἥδιστ' ἀν αγγ., the asyndeton of which is intolerable.

I cannot help thinking the universal ejection of τήνδ' somewhat arbitrary. We rather want the sense 'I wish Helen would come, but this is what I should most welcome, viz. if . . .' We might therefore read here τάνδ' ἥδιστα δ' ἄγγ. | (corresponding to ⟨πῶς⟩ πλησιστοῖσι). Alternatively, if ἕν is to be kept, we might read τὰν (quasi-demonstrative) δ' ἥδιστ' ἕν. The rare demonstrative use of the article (e.g. S. *Ant.* 1035, *Tr.* 549) often leads to MSS. corruption; cf. E. *Ph.* 9 where, after τοῦ (demonstr.) in l. 8, L reads ἐκ δὲ τοῦ, and A ἐκ τοῦδε. For the demonstrative article followed by an appositional substantive, cf. Pl. *N.* 4. 9-11 τό μοι θέμεν Κρονίδα τε Δί . . . ὅμνου προκώμιον εἶη.

450. δούλειας . . . πανσίπονος, i.e. παύσων τοὺς πόνους τῆς δούλειας; cf. S. *Tr.* 1021 λαθίπονος ὁδυνᾶν, Ar. *Nu.* 1163 λυσανίας κακῶν.

452-5. A monosyllable is missing in the MSS. before γάρ. I supplies καί. Our text gives Herwerden's κάν followed by Fritzsche's ὀνείρουσι συνείην (for the unmetrical and difficult ὀνείρουσι συμβαίην of the MSS.), together with Hermann's ὑπνων for MSS. ὅμνων. 'For if only in dreams (καὶ γάρ = καὶ γάρ κάν) may I be in my home . . ., the enjoyment of sweet dreams'. The same sense can be got from Hermann's καὶ γάρ ὀνείροις ἐπιβαίην δόμοις . . . 'For (even) in dreams may I set foot in my home . . .'; or from Wilamowitz' (*Verskunst*, p. 567) κάν γάρ ὀνείρουσι δόμοις συμβαίην . . . (i.e. ἐν ὀνείροις συμβ. δόμοις πόλει τε). He defends συμβ. δόμοις = 'be in' on the analogy of Τίρυνθι συμβέβηκεν (S. *Tr.* 1152—but here the verb is helped out by ὠστ' ἔχειν ἔδραν). In all these cases ἀπόλαυσιν must be taken as in apposition to the sentence—unless indeed we suppose τερπνῶν a corruption of δρεπονσ' as did Badham.

But the γάρ is difficult ; it must explain ἀδίσταν ἄγγ. δεξαίμεσθα : ' I should be delighted to hear . . . for I pray even in dreams to be back at home.'

Wecklein reads ὡς γάρ ὄνείροις ἀνυστίμαν . . . ὑμνων ἀπόλαυσιν. ' For would that in dreams I might gain at home the enjoyment of song '.

But, as Weil well says, ' Le souhait de revoir là patrie en songe, quelque touchant qu'il puisse être, ne convient pas ici. Les vœux du chœur sont plus positif.' He suggests τὰν γὰρ ὄνείροις ἀποβαίη, . . . ὑμνων ἀπόλαυειν (the reading of l) ; i.e. ' may what we <so often> dream of come true, viz. the enjoyment at home of song . . .' With this reading and interpretation it is best to take κοινὰν χάριν ὅλβου as in apposition to <τὸ> ὑμν. ἀπόλ., and as meaning ' a pleasure which the wealthy (ὅλβου = τῶν δλβίων) enjoy in company.' But it must be admitted that this phrase is rather pointless, and that ὑπνων with the meaning ' a pleasure (i.e. dreaming) common to <us and> the wealthy' would be better : cf. Pi. *N.* i. 34 κοινὰ γὰρ ἔρχοντ' ἐλπίδες πολυπόνων ἀνδρῶν. Such a meaning, however, can only be admitted with some interpretation of the earlier part of the sentence other than Weil's.

A suggestion has been made (*Phil. Wochenschr.*, 1930, p. 1201) to read ὑπνων . . . ὄρφνας (for ὅλβου) ; i.e. ' dreams, the gift which night gives to all in common '.

**458–66.** The κορυφαῖος intones the anapaests which lead up to the second epeisodion. They greet the entry of Or. and Pyl. still in charge of the oxherd—dramatically speaking, of a παραχορήγημα who wears the oxherd's dress, for the actor who took the part of the oxherd must have taken that of Orestes also. All are accompanied by Iph.

**459.** ἀκροθίνια (by derivation ' top of the heap ') = choicest piece of anything offered or sacrificed ; cf. E. *Ph.* 202, 3 Τύριον οἴδμα λιποῦσ' ἔβαν | ἀκροθίνια Λοξίᾳ and *ib.* 282 Φοίβῳ μ' ἔπεμψαν ἐνθάδ' ἀκροθίνιον. The κορυφαῖος is struck, as was the oxherd, with the noble appearance of the strangers.

**460.** Note the comparatively rare dat. with πέλας, which usually takes a gen.

**466.** With "Ελλησι διδούς these lines are nonsensical ; for Grégoire's attempt to take the οὐχ with both δσίας and διδούς (i.e. ἂς ὁ . . . νόμος οὐχ δσίας ἀναφαίνει, (οὐ) διδούς <αὐτὰς> "Ελλησι) is surely hopeless. All modern edd. follow Bergk in excising them. "Ελλ. looks like a gloss on ήμιν and διδούς may well have been put in to complete the metre after the introduction of the gloss.

Kirchhoff (less well) would read "Ελλησι δοθεὶς ἀποφαίνει, but the νόμος against human sacrifice was not ' given ' to the Greeks. T. W. Allen (*CR.*, 1905, p. 198) νόμον, with ὁ . . . διδούς = 'our law-giver'. But who is he ?

The two lines should probably be arranged as ὁ παρ' ἡμῖν | νόμος οὐχ δσιας ἀναφαίνεται.

469. Animals destined for sacrifice were allowed to run free in the *τέμενος* of the God; Io is allowed ἄφετον ἀλάσθαι (A. Pr. 666), cf. also S. *Aj.* 1214 and S. *Ph.* 947. Such were called ἄφετα (cf. E. *Ion* 822) ἀνειμένα or (later) ἀνετα.

470. It seems unsuitable to send the oxherd with the others to prepare for the ceremony, but for dramatic purposes the stage must be left clear for Iph., Or., and Pyl.

472. Iph. takes Or. and Pyl. for brothers; cf. below l. 497.

475. i.e. τις οἰδ' ὅτῳ τουτίδε τύχαι ἔσονται;

477. For ἐσ ἄφανές = ἄφανῶς see note on l. 419. The MSS. κακόν reduces the line to nonsense; for Grégoire's 'personne ne sait le malheur qui l'attend' is not a fair or possible translation of the Greek. Either a lacuna, e.g. ⟨όπηνιχ' ήξει χωπόθεν καφ' ὄντινα⟩ has occurred, the completion of which would make κακόν intelligible, or the last word only of this line has been corrupted. On the latter supposition many somewhat arbitrary emendations have been proposed: e.g. Weil's τέλος (cf. E. *Or.* 1545, 6 τέλος ἔχει δαιμῶν βροτοῖς, | τέλος ὅπα θέλῃ), Wecklein's σαφῶς, Kirchhoff's βροτῶν (with οὐδείς—much too wide a statement), Köchly's ὅποι, and, perhaps best, F. W. Schmidt's ἄκος. The fact that l. 478 says the same as 477 is an argument in favour of the first view. Indeed some who hold the second excise l. 478 on the score of its tautology (e.g. England).

480. ὡς might be exclamatory, but more probably = καὶ γάρ and gives the reason both for her question and for her use of the word ταλαιπωροι.

481. The *dei* of the MSS., even when printed as in Wecklein's text with a preceding dash, is worse than tautological after μακρόν. It is an intolerable dotting of the i. Elmsley suggested ἔκει, Herwerden γῆς (which is better), but the best is Dobree's δή, for (1) it gives good sense ('La particule δή marque que la chose n'est que trop évidente', Weil); (2) ΔΗ and AEI might easily be confused.

Hirzel's χθονός (with κάτω) for χρόνον and μακράν (adv. of time) for μακρόν may be an improvement on Euripides; it can scarcely rank as an emendation.

482. We may keep the MSS. reading as our text does. Lit. 'why trouble (us) on the ground of evils about to come to us?' λυπεῖν is so often used absolutely (e.g. S. *Aj.* 589 ἕγαν γε λυπεῖς, and the same phrase in S. *Ant.* 573) that Porson's νώ is unnecessary; nor, *pace* Wecklein, is there any objection to the dat. with μέλλουσι. [νών might be gen. on the analogy of E. *IA.* 1117, 8 οἰσθα γάρ πατρὸς | πάντως ἀ μέλλει.] But λυπεῖν is scarcely the polite or the just word to apply to Iph.'s sympathetic interest and it should probably be corrected. Markland's λυπεῖ γ', i.e. λυπῆ γ' is simple, or Cobet's λυπῆ κακοῖσιν, and either is preferable to

more complicated emendations such as Bergk's *κακοῖς ἀλύεις* (too strong a word), or Musgrave's *κ. ἀλυκτεῖς*, which (being the Cretan for 'bark' = *ὑλακτεῖς*) is unsuitable both in form and meaning.

In a pencilled *marginale* Prof. Housman once made the suggestion *κακοῖς σε λυπεῖς*—a simple and attractive emendation. The reflexive use of the personal pronoun is rare but well attested; cf. E. *Andr.* 256 οὐδ' ἔγὼ μὴν πρόσθεν ἐκδώσω μέ σοι, IA. 1186 τί σοι κατεύξῃ τάγαθόν . . .; (cf. K.-G. II. i, p. 559).

**484-7.** There are two difficulties in the MSS. reading: (1) οὐχ in l. 486 must (to avoid a very awkward asyndeton) be corrected, as it was by Hermann, to οὐδ'; (2) Orestes is made to say exactly the same thing twice. To avoid this tautology our text (tolerating the asyndeton) accepts Seidler's *κτενεῖν*. But the cure is worse than the disease, for (1) it ignores the fact that Stobaeus (8. 6) quotes l. 484 as ending in *θανεῖν*; (2) it puts into Orestes' mouth what Weil reasonably calls 'un langage fort déplaisant'; (3) it involves translating *τὸ δεῖμα νικᾶν* as 'to overcome (the victim's) fear'; and (4) it introduces a sentiment inconsistent with the following sentence, *ὡς δύ', κτλ.*

It is better to let *θανεῖν* of l. 484 stand, and cut out l. 486 as a parallel passage cited in the margin and thence introduced into the text.

We can take *οἴκτῳ δεῖμα νικᾶν* either as 'to drown his fear in pitiful cries' or 'to overcome his fear by the help of others' pity.' The latter is preferable, and the sense of the whole passage (cutting out l. 486) is: 'why should you lament my coming fate? (It does no good); indeed I think him a fool who accepts the doubtful comfort of another's pity, when that pity cannot save him from a certain doom.'

*σοφόν* may be masc. or neut.; cf. note on l. 606.

**487-8.** δύ' ἐξ ἑνὸς κακῶ συνάπτειν is, as it were, a mixture between δύο κ. ἐξ ἑνὸς ποιεῖν and συνάπτειν δύο κ. There is no need to accept Wecklein's suggested ἀνθ' for ἐξ, nor yet his συνάπτων for συνάπτειν.

**490.** *Not*, as Weil and England, 'So do not weep for us' (i.e. δέ = (practically) δ' οὐν). This would only be possible with *κτενεῖν* in l. 484, and then only if *ἡμᾶς δὲ . . .* immediately followed l. 485. Besides, with this rendering, the pronouns lose all their force. The meaning is: 'I think it folly to lament my own fate, and do not you lament it for me.' In prose the sentence would have run σὺ δὲ μὴ θρήνει *ἡμᾶς*.

**491.** This somewhat strange tautology occurs again at E. *Hipp.* 380; cf. S. *El.* 131 οἶδά τε καὶ ξυνίημι τάδ(ε).

**492.** ἐνθάδ' ὀνομασμένος Πυλάδης = lit. 'having been addressed as Pyl. (on the shore) here': Πυλ. is used ἀπὸ κοινοῦ with ὀνομ. and κέκληται. The ref. is to ll. 249 and 285. But ἐνθάδε is odd and is not (pace Wecklein) paralleled by the ἐνθάδε of l. 932 which

means 'here in my presence' as opposed to ἐπ' ἀκταῖς. Weil in his first edition suggested εἴπατ(ε), but this leaves ὡνομ. tautological. Usener rewrites Euripides Πυλάδης ἄρ' ὑμῶν πότερος ἦν κεκλημένος, excising l. 492.

494. ἐν ἥδονῃ = ἥδυ occurs at Hdt. 7. 15 εἰ (θεῶ) ἐν ἥδ. ἔστι γενέσθαι στρατηλασίην; cf. l. 762 ἐν ἀσφαλεῖ (and again at E. Hipp. 785), and E. Ph. 1276 ἐν αἰσχύνῃ, E. IA. 969 ἐν εὐμαρεῖ, Hel. 1277 ἐν εὐστεβεῖ.

495. Ἑλλῆνος: cf. note on l. 341.

496. τί, either adverbial, 'in what way', or with πλέον, 'what advantage'.

498. Our text keeps the MSS. reading, but γύναι here after that of l. 496 (which probably caused it) is a little awkward. We might read with Nauck φιλότητί γ' ἔσμεν, οὐ καστιγνήτω γένει. (The γένει is Köchly's; Nauck himself suggested φύσει.)

It may further be observed that though the MSS. reading answers πότερον ἀδελφώ ἔστον; it does not well answer that question when μητρὸς ἐκ μᾶς is added.

500. τὸ δίκαιον is prob. adverbial; cf. τὸ ἐναντίον, etc., though Wecklein would have it an internal acc. after καλοίμεθ' ἄν, understanding ὄνομα.

One of the Paris MSS. has, for καλοίμεθ', κεκλήμεθ' which Hermann corrected to κεκλήμεθ' and adopted—quite possibly rightly.

MSS. Δυστυχεῖς. Greek idiom would admit of either sing. or plur. in such a case; but the (strictly) ungrammatical sing. is more likely to have been 'corrected', and Barthold is probably right in replacing it.

For the thought, cf. Plaut. Pers. 4. 4. 94, 5 Quid illum miserum memorem qui fuit? | Nunc et illum Miserum et me Miseram aequomst nominarier; Hor. Eff. 1. 7. 92, 3 pol me Miserum, patrone, vocares, | Si velles, inquit, verum mihi ponere nomen.

501. τοῦτ'; i.e. I do not ask what you think your name ought to be, but what it is.

502. To any Greek, and above all to *tristis Orestes*, the thought of an enemy's exultation in his death would be bitterer than the thought of death itself. But no personal exultation is possible where the name of the dead is not known. Euripides is therefore psychologically as well as dramatically justified in making Or. here and at l. 504 refuse to give his name.

504. θύσεις almost = 'your business is to sacrifice'; cf. the common use of the fut. for the imperative.

506-7. i.e. *⟨οὐκ ἄν φράσαιμι⟩ ζητεῖς γὰρ ⟨ὅ⟩ οὐδὲν κέρδος ⟨ἔστιν ἔμοι⟩ ως θ.* Iph. admits that the information will not benefit him but urges that it will oblige (*χάριν*) her. Or. politely yields the point.

509. For πρὸς θεῶν in a surprised question cf. E. Med. 670 πρὸς θεῶν ἄπαις γὰρ δεῦρ' ἀεὶ τείνεις Βίον; Ion 265 πρὸς θεῶν ἀληθῶς . . . ; Hel. 660 πρὸς θεῶν, δόμων πῶς τῶν ἔμων ἀπεστάλης;

511. ἀπῆρας, sc. ναῦν; cf. E. Cyc. 131 ἀπαίρειν χθονός. Sometimes

with an acc. added, e.g. E. *Tr.* 944 Σπάρτης ἀπῆρας νὴὶ Κρησίαν χθόνα, where the original constr. is so far forgotten that *νηὶ* appears for *〈ναῦν〉*. (On this analogy Monk needlessly conjectured here φυγαῖς for φυγάς.) φυγάς is a nominative substantive.

512. A good Euripidean σόφισμα. Or. was not exiled by his city; to this extent he goes ἔκών: he goes οὐχ ἔκών as driven out by the Furies. For other similar expressions cf. E. *Or.* 904 Ἀργεῖος οὐκ Ἀργεῖος; *Alc.* 521 ἔστιν δὲ κούκέτ' ἔστιν; *Hel.* 138 τεθνᾶσι καὶ οὐ τεθνᾶσι; and for the jingle *Or.* 397 σοφόν τοι τὸ σαφές, οὐ τὸ μῆ σαφές. Aristophanes ridicules such turns of phrase in *Ach.* 395, 6 Δι. ἔνδον ἔστ' Εὔριπίδης; | Κη. οὐκ ἔνδον ἔνδον ἔστιν, εἰ γνώμην ἔχεις.

513-17. When in l. 514 Or. gives a grudging consent to answer we do not expect or want a greeting from Iph. but the question she was anxious to put, viz. l. 517. Almost all edd. follow Badham and Kirchhoff in putting ll. 513, 4 after 516.

This is better but still not entirely satisfactory. If instead we put ll. 515, 6 after 510 we should not only bring l. 514 next to 517 (an imperative change) but also bring Iph.'s reference to Argos (515) next to Orestes' (510) where we should expect it—and get a reason for Iph.'s question (l. 511) which is asked because of Orestes' disgruntled remark οὐκον ἐμαντῷ γε. In this case *〈γ〉* might be preferable to Scaliger's *〈δ〉*.

514. Hermann's ὡς *〈γ〉* is attractive (see note on l. 75 above); though in this idiom γε seldom, if ever, comes immediately after ὡς (see Denniston, p. 143). πάρεργον is often used with a gen.=secondary consideration in; e.g. E. *Or.* 610 πάρεργον . . . πόνων; *Hel.* 925 πάρεργον . . . τῆς τύχης; *HF.* 1340 πάρεργα . . . κακῶν; *El.* 509 πάρεργα ὁδοῦ. "So here Or. means '〈very well (γε) ;〉 to answer you is troublesome, but a detail as compared with my present misfortune.' Wecklein's θήσουμαι (the verb is used in the passage from E. *Or.* quoted above) for τῆς ἐμῆς is utterly unnecessary, as is Bauer's θεῖς for τῆς.

515-16. Iph. uses ποθενός merely in the sense of 'welcome'. μολών is causal. Or. replies that he sees nothing 'desirable' in his arrival. If she finds it so, well and good. The MSS. σὺ τοῦτ' ἔρα is difficult but possible. τοῦτο is an internal acc. and the phrase = τοῦτον τὸν πόθον ἔχε (Wecklein); i.e. keep your pleasure in my arrival to yourself. Barnes' σὺ τοῦδ' ἔρα = *you* may be as pleased as you like at my arrival; τοῦδε = τοῦ ἐμὲ ἐλθεῖν. For ἔραν = 'to be pleased with' England cites the well-known frag. of Aeschylus' Niobe (A. *fr.* 161) μόνος θεῶν γὰρ θάνατος οὐ δώρων ἔρα; cf. also l. 530 below. Jacobs suggested, with some plausibility, σὺ τοῦθ' ὄρα = (colloquially) that is your affair. Maltby's σὺ γ' οὖν ἔρου introduces 517 well, but is, with the MSS. order of lines, too far from its reference, viz. τι in l. 513. With the revised order of lines it becomes pointless.

517. Τρολαν . . . οἰσθα. To have knowledge of a thing is usually εἰδέναι τινός, not τι (if there is no preposition), but see E. *Hec.* 1266 οἰσθα μορφῆς μετάστασιν and *Ion* 987 οἰσθα γηγενῆ μάχην.

518. The constr. is ὡς (exclamatory) ὥφελον μήποτ' εἰδέναι αὐτήν; cf. Ar. *Ra.* 955 ὡς πρὶν διδάξαι γ' ὥφελες μέσος διαρραγήναι, and for μή in front of ὥφελον see E. *Cyc.* 186, 7 μηδαμοῦ γένος ποτὲ | φῦναι γυναικῶν ὥφελε. Scaliger's ἰδεῖν for ἰδών is attractive. ὅναρ, as so often, adverbial = in a dream.

519. οὐκέτ' οὖσαν goes closely with οἴχεται as in the common phrase οἴχεται θανών. The three words together = ὀλέσθαι—hence the instrumental δορί.

520. Cf. E. *Ba.* 1231 οὐδ' ἄκραντ' ἡκούσαμεν.

521-4. δῶμα is awkward at first sight, for, the 'home' of Menelaus and Helen being Sparta, Or.'s affirmative answer to the question in l. 521 might be expected to preclude Iph.'s further question in l. 523. At E. *Med.* 140 the MSS. L and P (i.e. our two MSS.) bowdlerize λέκτρα (the reading of another MS. family) into δῶμα. On the theory that a similar change was made here Weil 'replaces' λέκτρα. The question then only means 'has Helen rejoined Menelaus?', and the following query 'where is she (now)?' becomes more reasonable.

We can, however, take δῶμα = household, in which case the MSS. reading gives good sense. Iph. may well have imagined what was actually the case, viz. that Menelaus did not return home at once (cf. *Od.* 3. 305-12; E. *Hel.* 776).

Bruhn's λῦμα M. = the bane of M. (on the analogy of λῦμ' Ἀχαιῶν—i.e. Priam, in E. *Tr.* 591) is possible though less likely.

522. τινι = Ἀγαμέμνονι. Or. regards the return of Helen as = the object, and therefore the end of the war, which led to the murder of A. This is much better than to take it as referring to Or. himself, as some have done, citing as parallel l. 548 below and Haemon's remark (*S. Ant.* 751) ηδ' οὐν θανεῖται καὶ θανοῦσ' ὀλεῖ τίνα.

523. The προ of προυφείλει suggests, as England puts it, that the debt in Iph.'s case was of longer standing.

[προυφείλει, not προύφείλει (as it is occasionally printed) for this reason. The mark of crasis is not a breathing, smooth or rough, but the *coronis*, which in MSS. had much the same shape as the smooth breathing. From which it follows, incidentally, that such printings as χή (for χῆ) are incorrect. But whereas crasis is always marked by the *coronis*, internal contraction is not so marked. προύφείλει would be about as reasonable as ποιεῖ.]

525. μῖσος εἰς "Ελλῆνας: cf. E. *Ba.* 779 ψόγος ἐσ "Ελλῆνας μέγας; Or. 21 ἐπίσημον εἰς "Ελλῆνας and ib. 30 πρὸς οὐχ ἀπαντας εὔκλειαν φέρον. For μῖσος personified cf. E. *Andr.* 261 ὃ . . . σκληρὸν θράσος (of Andromache) and l. 385 (note) above.

526. ἀπολαύειν here used of bad things; cf. E. *Ph.* 1204, 5 ἔοικε τῶν ἐμῶν νυμφευμάτων | τῶν τ' Οἰδίπου δυστηνος ἀπολαύσαι κακῶν. γάμων: the plur. refers only to Helen's 'marriage' with Paris.

528. συλλαβοῦσα governs πάντα, ἀνιστορέῖς governs με.

529. τοῦδ' = the answering of my questions. But Paley's τοῦτο (with the same meaning) understanding σου = 'from you' is very likely right. For the double constr. cf. A. *Pr.* 28 τοιαῦτ' ἐπηγόρου τοῦ φίλανθρώπου τρόπου.

Semitelos' (cited by Weil) τοῦτ' ἔτ' ἀνερέσθαι would give good sense.

531. For Κάλχας τις, 'a certain C.': cf. S. *Ph.* 442 Θερσίτης τις ἦν and l. 545 below; also E. *Hel.* 98 τιν' Ἀχιλλέα; *HF.* 748; *Ion* 330; *ib.* 1311 where τις = quidam.

532. Lenting's ὡς γ' ἦν is possible (cf. l. 514 note). ὡς . . . λόγος suggests that there were various stories about C.'s death. According to Strabo (14. 1. 27) he died near Colophon διὰ λύπην, περιτυχῶν ἑαυτοῦ κρείττονι μάντει, . . . Μόψῳ. This competition in prophecy between Calchas and Mopsus seems to have formed a scene in Soph.'s *'Ελένης ἀπαίτησις* (see S. *fr.* 180 and Pearson's note, vol. i, p. 122).

533. ὡς εὖ (note Musgrave's palmary emendation), for Calchas had demanded her sacrifice (cf. l. 16).

For this use of γάρ cf. S. *Aj.* 101, εἰνιν τί γάρ δὴ παῖς ὁ τοῦ Λαερτίου; *ib.* 983; 4 τί γάρ τέκουν | τὸ τοῦδε. See Denniston, p. 82.

534. The news of Odysseus' wanderings would have been spread in Greece by Menelaus who had it from Proteus in Egypt (*Od.* 4. 555–60).

537. Most edd. accept Elmsley's δέ for the MSS. δ' ὁ on the ground that the MSS. reading must mean 'Is Achilles still a boy?' Certainly θέτιδος is badly placed and δέ would be more normal Greek. Monk proposed to regard θ. as a gloss on Νηρῆδος and to read 'Αχιλεὺς δ' ὁ, but Eur. always uses λλ in this word in dialogue. We should rather expect, too, that Iph. would suppress the actual name of Achilles, nor is it fair to argue from l. 663 below that she must have used it.

538. ἄλλως = to no good purpose, to no useful end. Weil needlessly emends to οὐκ ἔσθ' ὃς ἄλλως.

540. τάφ' may be τὰ ἔφ' 'Ελλ. = the things in Greece, or, with more probability, τὰ ἀφ' 'Ελλ. on the analogy of such phrases as τάκεῖθεν = the things there (Ar. *Av.* 1304), and A. *Th.* 68 εἰδὼς τὰ τῶν θύραθεν; cf. also ll. 1182 and 1410 below and E. *Supp.* 182 where οἴκοθεν = οἴκοι. It is as though knowledge of events at a distance physically came from the place concerned. Because at E. *Or.* 867, 8 we find πνθέσθαι δεόμενος τά τ' ἀμφὶ σοῦ | τά τ' ἀμφ' Ὁρέστον there is no need to write here τάμφ' as Wecklein does.

541. The meaning of ἀπωλόμην, lit. 'I was destroyed <from it>', is best seen where it occurs in the active as at l. 1363 below and E. *Her.* 946–8 ἐπει με γὰς ἐκ πατρώς ἀπώλεσεν . . . γάμος. It should not be altered to ἀπωχόμην. A further difficulty in the present passage is that we have no ἐκ + gen. expressed; we have

to understand ἐκεῖθεν. For this reason it is probably better to accept Hermann's πᾶς (δ') which binds both parts of the sentence better together; i.e. = ἐκεῖθέν εἰμι μέν, ἀπωλόμην δέ.

φθείρεσθαι is used in a similar manner; cf. E. *Andr.* 708 εἰ μὴ φθερῆ τῆσδ' ὡς τάχιστ' ἀπὸ στέγης, *HF.* 1290 γῆς . . . ἀποφθαρήσεται.

543-4. Iph. means by εὐδαίμων rich (cf. l. 551 τὸν δλβον) and famous; Or. means fortunate. The constr. is οὐ γὰρ (οὐτός γε), ὃν ἐγώδα, τῶν εὐδαιμόνων (ἐστίν). Markland suggested εὐδαίμονα for εὐδαιμονεῖν, in which case λέγουσ' would mean 'call'.

548. τινα = himself, as (possibly) at S. *Ant.* 751, cf. note on l. 522.

550. τοῦτο (τὸ στέναγμα); not (τὸ πράγμα).

552. Or. answers the question put in 549 ποιὰ συμφορᾶ; though γάρ does not 're-establish the broken connection' (England). It rather gives a reason or a justification for ἀναστένω. 'You rightly lament for . . .'

ἐκ γυναικός = at a woman's hands. The ambiguity γυνή = wife and γυνή = woman is intentional, and any 'correction' such as Heimsöth's *Ιδίας γάρ* or Köchly's δάμαρτος is fatal. Iph. does not realize yet that Clytemnestra is the murdereress, as is clear from her next two inquiries. Full knowledge comes only after l. 558. Hence her exclamation at that point.

553. Wecklein's ḥ for MSS. ὁ may well be right; cf. the MSS. confusion at l. 930 between ḥ and οὐ.

If κτανών (the reading of P) is right Iph. must, as Prof. Murray suggests in the critical note, be thinking of Ag.'s attempt to kill her at Aulis. But in favour of θανών (second hand in L) is the frequent conjunction of κτανεῖν and θανεῖν, e.g. S. *Ph.* 336 ἀλλ' εὐγενῆς μὲν ὁ κτανών τε χώθανών, S. *Ant.* 1263, 4 ὁ κταίοντας τε καὶ θανόντας βλέποντες ἐμφυλίους, *OC.* 1388 θανεῖν κτανεῖν θ'.

555. i.e. (πάνσομαι,) τοσόνδε γ' (έρωτήσασα).

556. There is no need to suspect οὐτός on the ground that ὅδε is generally used of the speaker. The statement is impersonal—'the child she bare, he killed her'. Hartung's ἔτεκ', αὐτός is needless. Cf. l. 763 (note).

558. It is difficult to see what is wrong with τήνδε—unless, indeed, one holds the persistent but erroneous view that in tragedy ὅδε must be used of persons present on the stage. [For the sceptical the following instances may be cited from Euripides: *Hipp.* 48, *Andr.* 1116, *Or.* 771, *IA.* 72, *Rh.* 588, cf. S. *Tr.* 718.] 'Avenging on her the death of his father'; the constr. is the normal one. Weil's remark that the MSS. reading 'implique antithèse entre τήνδε et πατρός' is true. But why should it not? His own suggestion (see crit. note) involves a strange, not to say impossible, use of τιμωρεῖν. His other suggestion τῆδε (as printed in the last (3rd) edit.) gives good sense ('thus') and is very near the MSS. Emendations are legion. We may mention Blomfield's ἀντιτιμωρούμενος, Köchly's σφ' ἀντιτιμωρούμενος (both

excellent in sense), Elmsley's *αἷμα* (for *τήνδε*; this acc. after *τιμωρεῖσθαι*, though rarer than the acc. of the person on whom the vengeance is wreaked, is correct—cf. E. fr. 559 *αἷμ' ἐτιμωρησάμην*), and Semitulos' *τὴν δίκην ἀρούμενος* (but *αἴρεσθαι* means rather 'to undertake', which is scarcely the sense we want).

559. *〈τὸ〉 δίκαιον* is here the substantive, not *κακόν* (as some edd.), and almost = *δίκην*. Lit. 'how well he exacted an evil justice'.

At A. *Ag.* 812 we get *δίκαιων . . . ὅν ἐπραξάμην πόλιν* = the just penalty I exacted from the city.

Eur. does not elsewhere use *εἰσπράσσειν* (a prose word) and Elmsley suggested *ἐξέπραξεν* (cf. E. *HF.* 42, 3 *μὴ . . . ἐκπράξεωσιν αἷμαρος δίκην*). His *κακήν* ('exacted a just penalty from an evil woman') is ingenious but unnecessary.

There is, as England points out, a double oxymoron here, between *εὖ* and *κακόν*, and again between *κακόν* and *δίκαιον*.

560. This line might be taken as = *ἄλλ' οὐκ εὐτυχεῖ* *〈καίπερ〉 δίκαιος ὅν* *〈εὐτυχεῖν〉*, 'though deserving to prosper'. There are clear cases of this use of *δίκαιος* in Eur., e.g. *Alc.* 1147 and *Heracl.* 776 (at *Hipp.* 1081 and *Med.* 724 it means rather 'as is your duty'); but it gives better sense—and fits in better with the preceding line—to translate 'though a just man'.

England's *ἄλλ' οὐ τι* involves the dubious use of *πρὸς θεῶν = μὰ τοὺς θεούς*, nor can one agree with his remark that 'εὐτυχεῖ seems stronger by itself, and the mention of the gods' agency is hardly in place here'.

For *εὐτ.* *τὰ πρὸς θεῶν* cf. S. *Ph.* 1441 *εὐσέβειν τὰ πρὸς θεούς*, where the acc. is used because the *εὐσέβεια* is directed *towards* the gods, while here the *εὐτυχία* would come *from* the gods (cf. below, l. 692 *ἀπράσσω πρὸς θεῶν*). Flagg translates the two lines well: *Iph.* Ah! an evil deed of justice right well done. *Or.* Yet Heaven does not well by him, just though he be.

562. In E. *Or.* (l. 23) a third daughter, Chrysothemis, is mentioned, and the number is given as three in *IA.* 1164. Sophocles, in the *Electra* (l. 157) names even a fourth, Iphianassa. In *Il.* 9. 145 the three daughters are *Χρυσόβθεμις καὶ Δαοδίκη καὶ Ἰφιάνασσα*. Lucr. (l. 85) gives the name Iphianassa to the victim at Aulis.

566. 'For the sakeless sake of a bad woman (Helen)' is impossible in English; but in Greek *χάριν*, though used prepositionally, is still half a substantive, and can, as such, be adjectivally qualified. Cf. S. *Aj.* 176 *νίκας ἀκάρπωτον χάριν* = lit. 'for the fruitless sake of victory' = 'for the sake of a fruitless victory'. Seidler's Latin trans. gives the sense well 'ob causam, quae causa esse non debebat'. For the oxymoron cf. A. *Pr.* 545 = *Ag.* 1545 *ἄχαρις χάρις*, *Ch.* 42-6 *τοιάνδε χάριν ἀχάριτον . . . μωμένα μὲν ίαλλει δύσθεος γυνά*, E. *Ph.* 1757 *χάριν ἀχάριτον ἐσ θεοὺς διδοῦσα*.

568. i.e. he cannot be said to live anywhere; he is driven (by the Furies) here, there, and everywhere. England aptly quotes from

a letter of Sir Thomas More to Erasmus 'The heretic Tyndale . . . who is in exile nowhere and everywhere'.

570. οὐδ' here = 'not . . . either'. Dreams, says Or., are, I agree, liars, but gods and their oracles are no better, as I know well who have suffered from them.

572. The asyndeton is strange and Wilamowitz may be right in reading *ταραγμὸς* (δ'), or Mekler in supposing a lacuna after 571 *κείνω δὲ μὴ πίχαρμ' ὄνειδίσης, ἐπεί*).

573-5. There are four methods of dealing with this difficulty.

(1) We may, with Monk and Dindorf, suppose a lacuna after l. 573. This is not so arbitrary as it might seem, since *λείπεται* (see *app. crit.*) is very possibly no more than a 'correction' of *λείπει*, the usual marginal gloss signifying that something has fallen out. (2) We can take *λυπεῖται* as impersonal 'there is but one cause of grief'. This is objectionable because (a) it is very dubious Greek (Schöne's *λυπεῖ τοι* would give the meaning correctly); (b) it would naturally be followed by an infinitive (e.g. *τὸ ἔμε ὅλωλέναι*). The temporal relative *ὅτε* (MSS.), still more the personal relative *ὅς* (our text, from Wecklein), follows it awkwardly; (c) the statement is ludicrously untrue. This world unfortunately contains many ills besides a misplaced confidence in oracles. (The same criticism applies equally to emendations such as Köchly's *ἐν δὲ λυπηρόν μ.* and Hermann's *ἐν δὲ λυπεῖσθαι μ.*, the latter of which is also objectionable because *ἔν* = *ἔνεστι* will not stand in iambics—and it should be *πάρεστι*.) (3) We can take *λ.* as personal, *ἔν* then being an internal acc. In this case the subject of the verb is either 'a man', somehow understood out of *βοτείοις*, and we must keep *ὅτ*: 'but a man is hurt only in this when . . .'; or, reading *ὅς*, the subject is *⟨οὖτος⟩ = ἔγώ*: 'but he (= I) is (= am) hurt only in this, who . . .' Both these involve not only the palpable untruth mentioned above (to a modified degree in the latter case, it must be admitted), but also a *non sequitur*. (4) We can emend to Heimsöth's *ἐν λελάμπρυνται* (? better *δεδήλωται*) *μόνον· δ'*. This at least gives good sense: 'all is confusion; one thing only is clear, *viz.* that he (= I)... having trusted . . . is (= am) undone.' The lacuna before *-ται* in P justifies a correction which does not, when we consider the reading of L, look palaeographically likely.

For *ὅλωλεν ὡς ὅλωλε* cf. E. *Tr.* 630. *εἰδόστιν* is an ethic dat.; cf. A. *Ag.* 39 (the watchman) *μαθοῦσιν αὐδῶ κού μαθοῦσι λή θομαί,* E. *Rh.* 973 *σεμνὸς τοῖσιν εἰδόστιν θεός,* and Ar. *Nu.* 1241 *Ζεὺς γελοῖος ὁμούμενος τοῖς εἰδόσιν.*

Or.'s attack on oracles is due to that one which bade him kill his mother, but some have thought that Eur. is here voicing his own sentiments with regard in particular to the Sicilian expedition. In the Helen (produced in 412) we read (ll. 744, 5) *ἀλλά τοι τὰ μάντεων | ἐσείδον ὡς φαῦλ' ἐστὶ καὶ ψευδῶν πλέα,* and disparaging remarks are not infrequent in other of Eur.'s later plays,

e.g. *IA.* 520, *ib.* 956-8, *Rh.* 65, 6. Thuc. (8. 1. 1.) notes the subsequent anger of the people: ὡργίζοντο δὲ καὶ τοῖς χρησμολόγοις τε καὶ μάντεσι καὶ ὄποσι τι τότε αὐτοὺς θειάσαντες ἐπήλπισαν ὡς λήψονται Σικελίαν; cf. Introduction, p. xiv.

579. The MSS. *σπουδῆς* (v.l. *σπουδᾶις*) is surely impossible: 'a benefit of attention alike to . . .' in the sense of 'a subject, attention to which will be a benefit alike to . . .' We must read Musgrave's *σπεύδοντα*. This mixture of sing. and plur. (*ἡκομεν* . . . *σπεύδοντα*) is very common; cf. ll. 348, 9 (and note). For other instances in Eur. see *Hipp.* 244 αἰδούμεθα . . . τὰ λελεγμένα μοι; *Ion* 1250, 1 διωκόμεσθα . . . κρατηθεῖσα; *Ph.* 497, 8 ἐμοὶ μέν, εἰ . . . | τεθράμμεθ', ἀλλ' . . . μοι.

580. The MSS. involve a violation of the final cretic rule. We may possibly regard *οὕτω* as a gloss (which has got into the text) on some such word as *ἄδε* or *τῇδε* (Heimsöth, with [γ']), though, it must be admitted, neither word stands in need of a gloss. Wecklein suggests *τὸ κοινὸν δ' εὖ μάλιστα γίγνεται*.

Instances of broken fifth-foot spondees in Eur. (other than prepositions and articles in agreement) may be classed as follows:—

(1) the article not in agreement with the cretic that follows: e.g. *Ph.* 886 *τῶν Θείδίπτου*.

(2) the relative (not very common): e.g. φ̄ πείσομαι (*El.* 572).

(3) certain monosyllabic particles: *καὶ*, *μή*, *οὐ*, *ώς*, *ἢ*, *εἰ* (if followed by *μή*).

(4) elided demonstratives; generally parts of *ἄδε*. (Elmsley emends *Hel.* 281 *τοῦτ' ἐστιν* to *τόδ' ἐστιν*.)

(5) a few other elided dissyllables: *ώστ', ἐστ', οὔτ'*.

(6) article or monosyllabic preposition followed by elided *ἄδε*. (*Or.* 1035 *δεῖ δ'* is unique.)

(7) elision before *ἄν*.

(8) the following monosyllabic nouns: *παιᾶς* (*Suppl.* 1098), *νοῦς* (*Ba.* 271), *τρεῖς* (*IA.* 49)—all going closely with the following cretic.

(9) five inexplicable cases: *οὐδεῖς βούλεται* (*Alc.* 671), *νήτροις οὐρανόν* (*Ion* 1), *κείνον δεῖ* (*IA.* 1455—Porson *δεῖ κείνον*), *οὐδὲν δεῖ* (*HF.* 1338), *οὐδὲν θάτερον* (*Ph.* 747).

[I take no account of the frequent cases which occur in the corrupted end of the *IA.*]

*τὸ δ' εὖ = τὸ δ' εὖ ἔχειν* = a good state of affairs.

582. *σώσαιμι*. When has *σώζω* and its parts an iota subscript? L & S (9th ed.) say 'with *i* wherever *ζ* follows *ω*'. But they admit that the *i* is often rejected even before *ζ*, while on the other hand some inscriptions (early as well as late) show *σωσ-* in the form *σωισ-*; cf. Meisterhans, p. 181.

585. An Athenian audience would not well have understood a woman of the heroic age who could write. Hence Eur.'s care to have the letter written for Iph. It is to be remarked, however, that in the *Hippolytus* Phaedra herself writes a letter (856 sqq.).

586-7. 'And that the victims of the goddess, who thinks such

things right, die beneath the law.' The *τά* of the papyrus (the *τ* is not quite certain) confirms a conjecture of Hermann's. Grensell and Hunt suggest ἡγονμένου, i.e. 'beneath the law which considers this right'. But can *νόμος* be said ἡγεῖσθαι? Besides correcting the impossible *γε* of the MSS. to *τά* Hermann also read ἡγούμενος; i.e. 'thinking this the lawful action (*δίκ.* here a substantive) of the goddess'. But the direct object *τάδε* coming in the middle of the predicative phrase *τὰ τῆς θεοῦ δίκαια* is very doubtful. Markland's *σφε* for *γε* (with a comma after it and none after *θεοῦ*) gives good sense: 'and that he dies beneath the law, the goddess holding this to be right'.

*φονέα* here adjectival and predicative. The meaning is that the captive, realizing that his impending sacrifice was not a murder but a matter of *νόμος*, bore no ill-will to his destined sacrificer.

588-90. Our text adheres to the MSS., except for the insertion of *τ'* (Elmsley, *δ'*), taking L's optative (*ἀγγεῖλαι*), not P's infin. This gives fair sense. It is clear from the present situation that while *single* strangers must be sacrificed, *one* of a larger number might be spared. Presumably the writer of the letter was single, and no Greek pair, or larger number, had since arrived in Tauris. But *αὐθίς* is, as the text stands, rather pointless, and either Musgrave's *'Αργόθεν* or Wecklein's *'Αργεῖος* (with no *τ'*) for *ἀγγεῖλαι* is good. Weil similarly suggested *'Αργείαν μολὼν | εἰς γαῖαν*. An Argive might more reasonably be expected to deliver a letter in Argos than, say, a Theban.

*τινι* = 'one', not 'any' which would be *οὐδενὶ*. Dindorf and Monk rejected these three lines. They are, however, found in Pap. Hib. 24.

591-3. Many edd. adopt L's *δυσγενής*, so introducing the idea of *noblesse oblige*; cf. l. 609 *ἀπ' εὐγενοῦς ρίζης*.

*οὕτε . . . καὶ* is very suspicious; Denniston quotes no instances of it. *οὕτε . . . τε* is not uncommon (cf. Denniston, p. 508).

Keeping the MSS. reading as in our text we can construe: 'You, for you know M. and those whom I too wish *(you to know)*, be saved, you too receiving a fair reward, your life for *(the carrying of)* a light letter'. But this is open to many objections: (1) the *καὶ* with *έγώ* is meaningless; (2) to understand *(τούτους τοὺς ἀνθρώπους)* *οὓς* *(εἰδέναι σε)* *θέλω* is almost impossible—nor does it give particularly good sense. It is useless to cite E. *Heracl.* 791 *φόβος γὰρ εἴ μοι ζῶσιν οὓς ἔγώ θέλω*, sc. *ζῆν*, for it is not a true parallel; (3) the *καὶ* before *σύ* is pointless.

Markland's *έγώ* (for *κάγώ*) and Musgrave's *φιλῶ* for *θέλω* are excellent, but they still leave the *καὶ σύ* difficulty. The same may be said of England's *χοῖς κάγώ* (? better *έγώ*) *μέλω*, of Badham's *δοὺς ἀγώ θέλω* (with the parenthesis ending at *οἶσθα*), of Kirchhoff's *γ' ὥστε μὲν ὠφελεῖν* (too far from the MSS.), and even of Weil's *οἶσθ' ἄγ', ὡς κάγὼ θέλω, σώθητι καὶ σύ* (with the idiomatic *γάρ* (= *ἐπει*) . . . *ἄγε . . . σώθητι*, and understanding *σώθηται* with

θέλω—the καὶ of κάγω is here to the point, for obviously Or. wishes for his own safety); ‘since thou knowest . . . , come, as I, too, wish *(thee to be saved)*, be thou, too, saved . . .’

But to avoid the καὶ σύ difficulty we must adopt Bothe's σύθητ<sup>ρ</sup> ἐκεῖσε or Wecklein's σύθητι κεῖσε, ‘hasten thither’, or perhaps more simply σώθητι κεῖσε; cf. E. *Ph.* 725 ἔπειρ σφαλείς γε δὲνρο σωθήσῃ πάλιν. The latter is rendered the more likely by Pap. Hib. 24 which confirms the reading σώθητι. For another case where ἐκεῖσε has possibly been corrupted into καὶ, cf. E. *Ion* 828.

Reiske's σώθητι καὶ σοῦ (citing Hesych. σοῦ· ὅρμα) is worth mention as an example of misplaced ingenuity.

598. Lucian (*Am.* 47) quotes this line with τόνδ' ἐμοί for our MSS. τόνδε μοι, and this reading should probably be adopted, not because it occurs in Lucian, but because the sense demands ἐμοί rather than μοι.

599–600. ναυστολεῖν = to convey by sea. συμφοροί, Or. means, form the cargo of the ship of which he is master; Pyl. has joined him out of pity for his troubles. This is better than to regard, as some have done, ναυσ. as intrans. and συμφοράς as acc. of the goal. F. W. Schmidt conjectured τοῦδ' ἐκῶν μοχθῶν χάριν. τοῦδε = ἐμοῦ might have been glossed τῶν ἐμῶν.

602. χάριν τίθεσθαι (σοι) = lit. to invest gratitude in you; i.e. to do something to ensure your gratitude.

605. For ὁ χρῆσων cf. E. *Suppl.* 440, Ι καὶ ταῦθ' ὁ χρῆσων λαμπρός ἐσθ', δι μὴ θέλων | σιγῆ, and Xen. *Cyr.* 2. 1. 18 ὁράτε τὰ ὅπλα· μὲν χρῆσων λαμβανέτω ταῦτα. Aristophanes uses ὁ βουλόμενος in the same way, cf. *Pl.* 918.

606. αἰσχιστον ὅστις by a common Greek idiom for αἰσχιστός ἐστιν εἴ τις or αἰσχιστόν ἐστι with infin. It occurs as early as Hom.; *Il.* 14. 81 βέλτερον ὃς φεύγων προφύγη κακὸν ἡὲ ἀλώη, and Theognis (743–6) πῶς ἐστι δίκαιον | ἔργων ὅστις ἀνὴρ ἐκτὸς ἐὼν ἀδίκων | . . . μὴ τὰ δίκαια πάθῃ. For instances in Eur. cf. *Il.* 1064, 1121 of this play (σοφόν in l. 484 is ambiguous) and *Ph.* 509, 10 ἀνανδρία γάρ, τὸ πλέον ὅστις ἀπολέσας | τοῦλασσον ἐλαβε; further *Tr.* 648, 9; *ib.* 1156; *El.* 815, 6; *Hel.* 267, 8; *ib.* 271, 2; *ib.* 941, 2.

607. The better form seems to be σέσωται (Meisterh., p. 185, and Photius agrees: οἱ παλαιοὶ ἀνεν τοῦ σ.).

610. For ὁρθῶς φίλος, a true friend, cf. S. *Ant.* 99 τοῖς φίλοις . . . ὁρθῶς φίλη; E. *Andr.* 376, 7 φίλων γὰρ οὐδὲν ἴδιον, οἵτινες φίλοι | ὁρθῶς πεφύκασται, ἀλλὰ κοινὰ χρήματα.

613. πλὴν ὅσα, more usually ὅσον (for ὅσα cf. Pl. *R.* 456A), ‘except in so far as’ can be followed by a finite verb, by a participle as here, or, elliptically, by neither, e.g. S. *OT.* 1509 πάντων ἐρήμους, πλὴν ὅσον τὸ σὸν μέρος.

616. It is best to keep the MSS. προθυμία and to take τοῦδε = τοῦ θανεῖν. Some edd. however take Tournier's προμηθία and explain τοῦδε as = Πυλάδου.

618. Prof. Murray has returned to the MSS. τῆσδε; but surely

Bothe's *τήνδε* (a conjecture confirmed by Pap. Hib. 24) is right? Certainly *προστροπήν* = (properly) prayer or supplication, here in the sense of 'service' is very strange. The papyrus has *συμ[φο]ράν*, from which Weil conjectures *προσφοράν*; lit. 'this offering' = (?) 'the duty of offering this'. This is not likely to commend itself.

319. Bothe's *ἄζηλον* [ $\gamma'$ ] is attractive, especially as (1) Γ and Ν are not infrequently confused; (2) some scribe might have taken *εὐδαιμονα* as a neut. plur. and altered *ἄζηλον* to *ἄζηλα*. On the other hand (1) a plur. in apposition to a singular (and this is in effect appositional) is not uncommon; cf. S. Ph. 35, 6 *ἔκπωμα, φλαυρουργοῦ τινος | τεχνήματα*, and l. 650 below; (2) the two adjs. need not refer specifically to *προστροπήν* but to the general situation.

320. *κείμαι* = (as often) *τέθειμαι* = here (almost) *πέπτωκα*. Hence *εἰς*; and cf. *εἰς* with such verbs as *παρεῖναι* and *ὑπεκκεισθαι*.

321. *Θῆλυς* for *Θήλεια* frequent in trag.; cf. E. Ba. 828, 836; Hec. 659; Med. 1084.

Hib. Pap. 24 gives *κτείνουσα* for the MSS. *θύουσα*. Before its discovery Mähly had conjectured *θείνουσα*. *θύουσα*, however, may be right; cf. A. Ag. 137 where Aesch. uses the verb (in the middle voice) of eagles killing hares.

322. *ἀμφί*: cf. note on l. 443 above.

323. Hesychius gives two explanations of the word *εὐρωπός*: (1) = *σκοτεινός*, in which case it is to be connected with the substantive *εὐρώς*, mould (cf. the Homeric adj. *εὐρώεις*, dank); (2) = *πλατύς*, and so connected with *εὐρύς*. The latter is certainly right; the word is formed like *στενωπός* and *κοιλωπός*. Oppian, who uses the word occasionally, always uses it with the meaning of 'broad' (e.g. *Hul.* 4. 526 *ἐν εὐρωποῖσιν ἀλὸς λαγόνεσσι*).

Diodorus (20. 14), describing a bronze statue of Baal-Moloch (whom he calls *Κρόνος*) at Carthage, a statue into the arms of which children were so placed *ώστε ἀποκυλίεσθαι καὶ πίπτειν εἰς τιχύσμα πλῆρες πυρός*, thinks that Eur. had this in mind when he wrote this passage. There being no mention of a statue here it is hard to see the connexion; besides it is fairly clear that here the victims were first burned in the temple and their remains then hurled into the chasm. (Others, e.g. Wecklein, picture the fire as burning at the bottom of the chasm.)

324. Notice the rare division of *οὐ μήν . . . ἀλλά*, and cf. Ar. Ra. 1180 where the similar *οὐ γάρ ἀλλά* is so divided—*οὐ γάρ μοῦστιν ἀλλ' ἀκουστέα* (see Denniston, p. 28).

Nauck's *ὅσων* for *ῶν* would destroy the *ἀλλά* and substitute for *οὐ μήν . . . ἀλλά* the equally idiomatic *οὐ μήν . . . οὐδέ*. This is, however, unnecessary.

Markland's *'λλείψω* is probably right (= 'omit'). The constr. is *οὐκ ἐλλείψω χάριν τούτων γε ἀ δύνατόν ἔστι χαρίζεσθαι*.

*οὐδέ* = not either; i.e. no more than your sister would have omitted ...

632. Supposing the fire and the chasm to be in two separate places, the *τάφῳ* may = the chasm (so England). It is more likely that it means the fire, it being the habit of the Greeks of the heroic age to burn the dead man in his clothes; cf. Od. 24. 67, 8 καίεσθαι τὸν τάφον ἐσθῆτι θεῶν καὶ ἀλείφατι πολλῷ | καὶ μέλιτι γλυκερῷ: E. Rh. 959, 60 τεῦχαι τάφον | καὶ ἔνυπνωσαι μυρίων πέτλων χλιδήν.

633. Most commentators have pointed out that oil poured on a burning corpse would, so far from extinguishing it, make it burn the fiercer. Some have gone so far as to suggest that Iph. actually means by 'extinguishing' this speeding-up of combustion. If the text is sound we should rather suppose that by *σώμα* Iph. here means the ashes left smouldering after the fire had gone out. T. W. Allen (*CR.* 1905, p. 199) suggests that the verb here = to smother (i.e. to coat) with oil—i.e. after the execution and before the cremation.

Musurus, however, in the Aldine ed., excised the line, and many emendations have been offered of which we may mention Geel's *κατασκεδῶ* (very near the MSS.), but the constr. with this verb should be *κ. ἔλαιον σώματος*; Musgrave's *καταστελῶ* (but to 'equip' is an odd verb for *ἔλαιον*) and Köchly's *κατακλύσω* (again, to 'deluge' is scarcely the word we want). Better sense would be given by Wecklein's *σὸν κατασπείσω δέμας* (cf. E. *Or.* 1239 δακρύοις κατασπένδω σε and *ib.* 1187 χοὰς κατασπείσουσ' ὑπὲρ μητρός τάφῳ)—but it is difficult to see how the text should have been corrupted.

637. With Reiske's *'μοί'* we must take the sentence as 'do not be angry with me'. This may be right, but it is scarcely a necessary change from the MSS. *μον* (which, however, should be corrected to *'μοῦ'*) = 'do not take the cruelty <of your fate as coming> from me'. Kirchhoff's *μή μον γκαλῆς* = 'do not bring my cruelty as a charge' is awkward with *μον* in that position. Perhaps *μή μοί γκαλῆς* might stand = 'do not bring the cruelty of your fate as a charge against me'.

*μέντοι* in what Denniston (p. 399) calls the 'affirmative' or 'emphatic' sense. '*μέν* denotes objective certainty, while *τοι* brings the truth home to another person: "really, you know".'

641. Wecklein suggests *χὴ δέλτος*.

642. If *πιστάς* is right, then we do not want *καὶ* in 641 but *ἀλλά*; *ἀελπτα . . . καὶ . . . πιστάς* is nonsense.

In the sixteenth century Aemilius Portus suggested *λέγουσο*' *ἀπιστούσ* for *λέγουσα πιστάς*, but four hundred years have not proved sufficient to ensure its general acceptance.

Wecklein's *δηλούσα* for MSS. *λέγουσα* is certainly what one would have expected Eur. to write, but that is no proof that he wrote it.

644–56. This short *κόμμος* or dirge has caused endless discussion, the two main questions being (1) how is it to be divided among speakers; (2) how is it to be scanned?

(1) The whole chorus may sing all the lines assigned in our text to them; or some (or even all) the lines may be sung by individual members of the chorus; or (it was Hermann's view) the chorus may be divided into two halves, one of which addresses Or. (644, 5 and 652), the other Pyl. (647-9 and 651)—he attributes 653-6 to the whole chorus. 651, 2 were in the MSS. given to Pyl., but a correction in L attributed them (rightly) to the chorus.

Hermann's view seems to me the most likely, but it is impossible to dogmatize.

(2) Our text reproduces the MSS. arrangement of lines, an arrangement which admits no antistrophic responsion, and which introduces some very strange lines (e.g. 645 and 649) into what is clearly a dochmiac system. Hermann first attempted to (?) restore both responsion and metrical normality, and almost all edd. have followed him. He read

**κατολοφύρομαι σὲ τὸν χερνίβων**

str.

*ρωνίστι* <-υ->

*μελόμενοι αἴμακταις.*

*σὲ δὲ τύχας, μάκαρ σὲ δ', ω νεανία,*

*σεβόμεθ, ἐς πάτραν*

*ὅτι ποτὲ ἐπεμβάσῃ.*

seen that very

**antistr.**

It will be seen that very little (an introduced cretic after  $\rho\alpha\beta\sigma\tau\iota$  and ΣΕΔ for MSS. ΟΣ in 647) is needed to regularize this system metrically, and there is little doubt that it should be so regularized.

As to details, various words have been suggested for  $\langle - \cup - \rangle$ ; Hermann himself proposed  $\epsilon\nu\kappa\alpha\rho$ , Elmsley  $\beta\alpha\rho\beta\alpha\rho\nu$ , Weil  $\omega\mu\acute{e}leos$ , Wecklein  $\omega\tau\acute{a}las$  or  $\pi\alpha\rho\theta\acute{e}\nu\omega$ , etc. etc.

Some alternative suggestions for 647 are Wecklein's *μακαρτέρας*, *νεάνια*; Kirchhoff's *μακάίρας*, *ω*, Schöne's *μακάριος*, *ω*, etc. etc.

Weil adopts this last and alters κατολοφύρωμαι in l. 644 to κατολοφύρομεθα. This secures exact correspondence (κατολοφυρόμεθα | = σὲ δὲ τύχας μακάρι |); but it is unnecessary, for, for a partially unresolved dochmiac to correspond with a resolved one. (υυυ-υ- = υυυ-υ ψ) is perfectly regular.

If we keep the O.C.T. we get in 1. 645 a (resolved) iambic metron + a syncopated dochmiasc ( $\cup \text{ } \check{\cup} \cup \text{ } \check{\cup} \mid \text{ } \underline{\underline{\cup}} \text{ } \underline{\underline{\cup}}$ ). (For this form of dochmiasc see Wilamowitz, *Verskunst*, p. 405). 647 is a partially resolved cretic dipody ( $\text{ } \check{\cup} \cup - \mid \text{ } \check{\cup} \cup -$ ); 648 a syncopated iambic dimeter ( $\text{ } \underline{\underline{\cup}} \mid \text{ } \underline{\underline{\cup}} \mid \text{ } \check{\cup} \cup \text{ } \mid \text{ } \underline{\underline{\cup}}$ ); 649 another (partially resolved) iambic metron + syncopated dochmiasc ( $\text{ } \underline{\underline{\cup}} \mid \text{ } \check{\cup} \cup \text{ } \mid \text{ } \underline{\underline{\cup}} \text{ } \underline{\underline{\cup}}$ ).

845. μελόμενον = 'an object of care to'; personifying, as it were, the lustral sprinkling; cf. E. *Hel.* 196, 7 Ἰδίου κιτασκαφὰ | πυρὶ μέλουσι δαιῶ; *Ph.* 1301 λαχάν μελομέναν νεκροῖς, and above l. 182 μούσαν νέκυστι μελομέναν. Thus it comes almost to = 'doomed'; so E. *Hel.* 1161 Ἀιδά μέλονται κάτω.

646. A curious inversion of ἀλλὰ . . . γάρ = ἀλλ' οὐ γάρ οἴκτος . . . χαίρετε; see Denniston, p. 71.

647-8. Notice μάκαρος = μακαῖρας, and cf. E. *Hel.* 375; *Ba.* 565, etc. (L&S). σέβομαι here takes the constr. (gen. (causal)+acc.) of μακαρίων or ἐνδαιμονίων. For this use of σέβειν cf. A. *Ag.* 833 τὸν ἐντυχοῦντα . . . σέβειν.

For νεανία trisyllabic cf. E. *Ph.* 147; *IA.* 615 (*νεάνιδες*); Ar. *V.* 1069, etc. The following instances of synizesis may be found in Eur.: *Cyc.* 144 νέως, *Hipp.* 56 ἀνεῳγμένας, *Ion* 390 εὖν, *ib.* 1563 ἀνεῳχθη, *Rh.* 881 λεωφόρου (see note on l. 1486 below).

649. ποτε of the future (except when negative) is not common, but it is well enough attested, e.g. S. *OC.* 385, 6 ἔσχες ἐλπίδ' ὡς ἐμοῦ θεοὺς | ὥραν τιν' ἔξειν, ὥστε σωθῆναι ποτε: E. *HF.* 1294 ἐσ τοῦτο δ' ἔξειν συμφορᾶς οἷμαι ποτε: so, though Elmsley's πόδ' is good idiomatic Greek (e.g. E. *Heracl.* 168 ἐσ ἄντλον ἐμβήσῃ πόδα) there is no need to receive it into the text.

Seidler's ὁ is no improvement in sense on ὅτι (though perhaps more idiomatic) and it spoils the corresponsion.

650. ἄζηλα: either ἄζηλα ⟨έστι⟩ = ἄζηλόν ἔστι (cf. E. *El.* 1026 = *Med.* 491 συγγνώστ' ἀν ἦν), or else ἄζηλα is in apposition to the previous sentence = τὸ ἐσ πάτραν ἐπεμβαίνειν. Cf. note on l. 619.

651. πομπαὶ = νόστος. Cf. *Od.* 6. 290 πομπῆς καὶ νόστοιο (τυχεῖν).

652. Many alterations of this line have been suggested. They mostly take the form of removing φεῦ φεῦ (which is given a separate line and made to correspond with αἰαῖ [αἰαῖ]), and reading something like σὺ δὲ διόλλυσαι (Monk) or τὸ σὲ διόλλυσθαι (Wecklein). With either of these we should get a dochmiac. Except, however, for supposed metrical reasons there is no need to interfere with the MSS. reading. If any correction be accepted it should perhaps be Weil's ingenious πομπαὶ, φεῦ φεῦ, δύ' δλλῦσται = (lit.) 'a home-sending destroying two'.

651-3. If the κόμμος is to be regarded as antistrophic, the epode may begin at l. 651 (so Weil) or at πότερος—so Hermann, who gives:

— ὁ σχέτλιοι πομπαὶ.	στρ. β'
— φεῦ, φεῦ, διόλλυσται	ἀντ. β'
— αἰαῖ	στρ. γ'
— αἰαῖ	ἀντ. γ'

The MSS. ὁ μέλλων makes nonsense unless, with Dindorf and others, one postulates a lacuna. For it is really impossible to interpret with some edd. πότερος ὁ μέλλων ⟨ὡς ἀληθῶς διολλύσθαι⟩;. Köchly's πότερος ὁ μέλεος ὄν; is only possible if μέλεος could be translated 'really miserable'. We must have a comparative. Hermann's ὁ μᾶλλον is, textually speaking, the simplest emendation, i.e. πότερος ⟨έστιν⟩ ὁ μᾶλλον ⟨διολλύμενος⟩; Wecklein's πότερος ὁ μέλ⟨εος μᾶλ⟩λ⟨ον⟩ ὄν; is good; or, if we accept Weil's above-mentioned suggestion, his πότερος ὄν μᾶλλον; i.e. πότερος ⟨έστιν⟩ ὄν ⟨ὑμεῖς πομπαὶ⟩ μᾶλλον ⟨ὅλλυτε⟩;

655-6. μέμονε = (properly) 'wishes'; here apparently = 'debates'. But it is strange. A similar constr., though not similar sense, occurs at *Il.* 16. 435 διχθὰ δέ μοι κραδίη μέμονε φρεσὶν ὄρμαίνοντι. πάρος = *potius*, not *prius*, is Homeric (e.g. *Il.* 8. 166, 16. 629), though it is occasionally found in lyrics, e.g. E. *Or.* 345, 6 τίνα... πάρος οἴκου ἔτερον ἡ τὸν ἀπὸ | θεογόνων γάμων;

657. πέπονθας, sc. mentally. In effect, 'has the same thought struck you as has struck me?'

πρὸς θεῶν, as in l. 509, because virtually = πρὸς θ., εἰπέ μοι.

658. The third Episode (lasting till 1088) begins. It consists of  
(a) dialogue between Or. and Pyl., 653-724.

(b) the ἀναγνώρισις: Or., Pyl., and Iph., 725-1088.

662. A rare use of ἐν = in the matter of; cf. *Il.* 23. 671 ἐν πάντεσσι  
ἔργοισι δάήμονα.

663. ὄνομα. Unless Monk's 'Αχιλεύς be accepted in l. 537, Iph. had not mentioned Achilles' name. But ὄνομα can, and here does, = title or style, i.e. παῖς Θέτιδος.

664. We can keep the MSS. ὥκτιρεν with [ἀν] ἡρώτα τε (as Markland), but Heath's ὥκτιρ' ἀνηρώτα τε which our text adopts is better. ἐρωτᾶν can be followed by a double acc., but it is generally in the sense of asking a person a question (e.g. Ar. *Nu.* 641 οὐ τοῦτ' ἐρωτῶ σε) rather than asking a person about a thing. This is rather ἀνερωτᾶν, cf. Ar. *Pl.* 499 and l. 661 above (the proximity of which has caused some, e.g. Weil, to prefer ἡρώτα).

666. With ordinary adjectives τις expresses a 'type'; e.g. E. *Hipp.* 424 θρασύσπλαγχνός τις = one of the bold-hearted type: with proper nouns it is either contemptuous (e.g. Θερσίτης τις, S. *Ph.* 442) or vague (e.g. A. *Ag.* 1233 Σκύλλαν τινά = Scylla or some one like her). With an adj. like Ἀργεῖος it is odd. Perhaps Nauck's Ἀργειώτης should be adopted.

668. i.e. ὡς κοινῆ καλῶς πράσσοντα = as one who shares the good fortunes of Argos. MSS. πράσσει; Hermann proposed πράσσοι and most edd. have followed him. In primary sequence we should in fact expect ἐὰν πράσσῃ, but this use of the indic. in general conditions (= indefinites) is not uncommon, e.g. S. *Tr.* 943-5 ὁστ' εἴ τις δύο | ἡ κάτι πλείονς ἡμέρας λογίζεται, | μάταιός ἐστιν, and there is no reason why, in this case, the so-called 'vivid' primary should not stand; cf. Goodwin, *Moods and Tenses*, § 467.

669. Taking P's φράσας we might emend with Bergk ταῦτα δ' ἐκφράσας ἔχεις ('and you have expressed the same view'), but L's φθάσας is perhaps better.

670-1. Take ἐν as explained by τὰ γάρ τοι, κτλ. (Hermann's τοι for MSS. τῶν should be accepted). γάρ is the redundant γάρ common after phrases like τεκμήριον δέ.

ὅν may have for its antecedent either βασιλέων or πάντες: if β., then ἐπιστρ. = attention, regard, and the phrase means 'all know the fortunes of kings such as have won regard for

themselves'—in this case Kirchhoff's δν (τ') is attractive: 'of kings and of such as ...'; if π., then ἐπιστρ. = visitation(s), and the sense is rather 'all who have given and received visitations know', etc.; i.e. all who have not lived out of the world. The latter is preferable; as parallels may be cited *Od.* I. 177 ἐπεὶ καὶ κείνος ἐπιστροφός ἦν ἀνθρώπων; *E. Hel.* 439, 40 κατθύνῃ | "Ελλην πεφυκώς, οἶσιν οὐκ ἐπιστροφάται.

As the relative clause is indefinite we might have expected η̄, and Hartung's suggested correction may well be right. If we keep η̄ we must regard it as a perfect (= 'has ever been') and explain the indic. mood as we have that of πράσσει in l. 668.

**672. διηλθον**, sc. mentally.

The sense of the four lines is: 'You have only just anticipated my appreciation of the priestess's words. I object only to your surprise at her questions about Agamemnon and the others. Any one is well enough informed to be able to ask intelligent questions about such as they. But (changing the subject completely) I have been considering another point.' The MSS. reading διηλθε is impossible; for even if we could supply a subject (who must be Iph.) (1) Or.'s exhortation (l. 673) to 'publish' the λόγος would be meaningless; (2) Iph. would be made out as having said something (i.e. l. 674) which she never did say.

**673. i.e. you will clarify your own ideas in communicating them.** Edd. cite various passages from Plato where this not very striking thought is exemplified.

**675.** The MSS. τ' is impossible unless we suppose an apopesis at ἔπλευσα and a change of constr., as Prof. Murray does. Alternatively we might read καὶ με δεῖ κοινῆ θανεῖν. But both of them are rather unsatisfactory. Neither Elmsley's δ' (= 'no! I sailed . . .') nor Reiske's γ' is much better. Departing a little further from the MSS. we might accept Elmsley's δὲ πλεύσας in spite of its bad grammar—cf. below, l. 947 and note, or, better, Weil's πέπλευκα (ΠΕΠΛΕΥΚΑ to ΤΕΠΛΕΥΚΑ). Badham's [τ'] ξέπλευσα is also palaeographically likely.

Wecklein's κοινῆ πλέοντα δεῖ gives good sense but is too far from the MSS.

**676. i.e. δόξαν δειλίας καὶ κακῆς;** cf. *E. Med.* 218 δύσκλειαν ἐκτήσαντο καὶ ράθυμίαν; *S. Ant.* 924 τὴν δυσσέβειαν εὔσεβοῦ ἐκτησάμην; *E. Hel.* 1097 κάλλος ἐκτήσω ('you got your reputation for beauty'—of Aphrodite). So, too, with φέρομαι; e.g. *S. El.* 968, 9 εὔσεβειαν . . . οἴση.

**678. πολλοὶ γὰρ κακοί,** i.e., 'I can say "to the majority" for the malicious-minded form the majority'. *E. IA.* 1357 supplies a good parallel: τὸ πολὺ γὰρ δεινὸν κακόν.

**679.** The MSS. προδούς σε σωζεσθ' will not do, for -αι cannot be elided in tragedy. (For βούλομ' in *E. IA.* 407 see Prof. Murray's note in the *app. crit.*) Erfurdt's σε σωθεῖς will not do either as we need a parallel infin., not a participle, to ράψαι of l. 681.

This we could get by accepting also Hartman's *μολέῖν* for *μόνος*. True, either a participle (e.g. *σωθεῖς*) or an infin. (e.g. *ράψαι*) is possible after *δόξω*, but *δόξω . . . σωθεῖς . . . ἦ . . . ράψαι* is impossible. Elmsley's other suggestion (see crit. note) *σε σωθεῖς τ'* might stand, for in this case we should have the one infin. (*ράψαι*) after *δόξω* attended by three participles *προδοὺς . . . σωθεῖς τ' . . . ἦ καὶ φονεύσας*. But these participles are not logically parallel, and grammatically *τε . . . ἦ καὶ* is clumsy. Elmsley's later suggestion *σεσώσθαι σ'* is far better. Many parallels can be cited for the misplaced *σε*, e.g. E. *Ion* 293 *καὶ πῶς ξένος σ' ὅν ἔσχεν οὐσαν ἐγγενῆ*.

680. *ἐπί* = 'taking advantage of'. *νοσοῦσι*: because of the murder of Agamemnon and the madness of Orestes.

*φονεύσας* is odd in conjunction with *ράψαι μόρον*. We should probably adopt either Lobeck's *ἢ κάφεδρεύσας* (ΚΑΦΕΔΡΕΥ to ΚΑΙΦΟΝΕΥ) or Bergk's *φονεύσαί σ' . . . ράψας*.

682. *γαμεῖν* can mean 'be the husband of' (cf. l. 2 and E. *Tr.* 962) just as *τίκτειν* can mean 'be the father or mother of'. We know from ll. 696 and 915 that Pyl. is already husband of Electra. It is therefore little short of perverse to take *γαμῶν* here as a fut., though even Porson did so.

For *ἔγκληρον* cf. E. *Hipp.* 1011 *ἔγκληρον εὐνὴν προσλαβών*.

Flor. I (a copy of L) reads *ἄκληρον*, which Hermann oddly enough adopted. *ἔγκλ.*; i.e. *ἔγκλ. γενησομένην* after Or.'s death. Many edd. (e.g. Dindorf, Nauck, Bergk) reject the line. It is true that *ἐπίκληρος* is the correct technical term for one who is an heiress in default of male issue. But *ἐπίκληρος*, perhaps for metrical reasons, is not a tragic word, and *ἔγκληρος* may well have been used as a substitute.

685. Prof. Murray writes the MSS. *συσφαγῆναι* as two words because the *σύν* goes also with *πυρωθῆναι* = *συμπυρωθῆναι*. A similar line occurs at S. *Ant.* 537 *καὶ ξυμπετίσχω καὶ φέρω τῆς αἰτίας*, and cf. Ar. *Ra.* 687 *ξυμπαρανεῖν καὶ διδάσκειν*.

686. Wecklein needlessly suggests *πεφευγότα* for *φοβούμενος*. *φοβοῦμαι* of 683 is far enough away, and see note on l. 139.

687. Porson's *ἐμέ* for *κακά* (regarded as a gloss) should not be accepted (it is by Wecklein). The sense is not 'I must bear my own troubles' but 'My own troubles I *must bear*' : a thought continued in the next line 'I won't bear *yours*'.

690. With Dindorf's *ταῦτ'* and *ἔστιν* paroxytone we can only construe 'what you call . . ., that same exists for me'. The correction is scarcely necessary as *ταῦτ'* *ἔστιν* gives equally good (if not better) sense: 'what you call . . ., that (i.e. *τόδε* understood and explained by the *εἰ* clause which = *τὸ σὲ κτείνειν*) is these things (i.e. *λυπρὸν κάπονείδιστον*) to me'.

691-2. The constr. is *τὸ εἰς ἐμέ*, adverbial, 'as far as I am concerned' with *(τόδε)* as subject of *ἔχει* and explained by *(τὸ) . . . λῦσαι βίον*.

Schenkl's *λῦσαι* (see crit. note) is as good an emendation as

any for the impossible futures of the MSS. which can scarcely be defended on the analogy of e.g. S. *Ph.* 596, 7 οὗτος γὰρ πλέον | τὸ θάρσος εἰχε θατέρου δράσειν τάδε (Hermann), where the fut. infin. is justified by θάρσος = confidence of success.

**695-6.** As our text (= MSS.) stands there are two slight difficulties: (1) the asyndeton participles *σωθεῖς* and *κτησάμενος*; (2) the ‘nominativus pendens’ (*σωθεῖς . . . κτησάμενος . . . ὄνομα γένοιτ'* ἀν.). But (1) is not unusual; cf. l. 824, 5 πάλλων . . . *κτινών* and E. *Ph.* 77 ὁ δ' Ἀργος ἐλθών, κῆδος Ἀδράστου λαβών. Moreover, here *σωθεῖς* is really subordinated to *κτησάμενος*. (2) is too common to need exemplification. Logically he would have continued *ὄνομά τ' ἐμοῦ διασώσεις . . .* There is no need, therefore, to accept either Markland's *παῖδάς* (τ') or Wecklein's *κτήσαι* ἀν. Ellis's *γένοιτ'* ἀν is scarcely possible. If it could mean anything it would mean either (1) your son will take my name—which would not be the case (see following note); or (2) you would become me—which is more or less nonsense; and *ὄνομα . . . ἐμοῦ = ἐγώ* can scarcely be paralleled, even though at E. *Ph.* 1702 *ὄνομα Πολυνείκους* (if that is the right reading) *may = Πολυνείκης*.

**697.** *ὄνομα*. Pyl. would not call his son Orestes, but would, by having married the ἔγκληρος Electra, continue the family of the Atridae, not that of Strophius. The importance to a Greek of having his family continue is a matter of religion; for naturally where there are no descendants there can be no ancestor-worship.

For the rare *τε . . . οὐδέ* (= *καὶ οὐ*) see Denniston, p. 192. Lenting's *γ' . . . οὐδέ* is unnecessary, and his *τ' . . . οὐτε* next door to impossible (see Denniston, p. 509).

*γένοιτ'* ἀν is strange. We should expect rather a word = survive, continue; Herwerden's *διαγένοιτ'* would do, though it is not a tragic word; better Markland's *μένοι γ' ἀν* (F. W. Schmidt suggested *ὄνομα γένους μένοι τ' ἀν*, which is attractive). Tournier's *σέβοιτ'* ἀν is also possible.

**699.** *πατρός* = of (my) father.

**701.** *ἐπισκήπτειν* in the sense of ‘enjoin’ is usually followed by the dat. of the person. But the acc. is sometimes used on the analogy of the acc. after *κελεύειν*; e.g. S. *Tr.* 1221 *τοσοῦτον δή σ' ἐπισκήπτω, τέκνον*.

**702.** *τύμβον*, sc. a cenotaph; cf. *Oid.* 4. 584 where Menelaus says that in Egypt *χεῦ* ‘*Ἀγαμέμνονι τύμβον*, ‘I heaped up a mound for A.’

**705.** ‘Having been purified (by her) at the altar (with lustral water) for the sacrifice’. This is better than ‘purified with (lustral water which typifies) sacrifice’ (cf. *δρόσον αἴματηράν* of l. 443).

Monk needlessly read *φόνον*; i.e. cleansed of the murder (of Clytemnestra).

**707.** *κῆδη καὶ δόμοις* is a hendiadys. ‘The family into which you have entered by marriage.’ *ἔρημα* is predicative.

**712.** *τέχνην . . . θέμενος* = *τεχνησάμενος*, *δόλῳ χρησάμενος*: ‘setting his cunning to work’.

Notice the ionic form *προσώπατα* for attic -άτω; cf. S. *EL.* 391  
 $\delta\pi\omega\sigma\acute{a}\phi'$  ήμῶν ὡς προσώπατ' ἐκφύγω. Nauck's [ώσ] 'Ελλάδος προσώπατα' is unnecessary. Thucydides (if we may trust the MSS.) uses both ἐγγύτατα (e.g. I. 13. 2) and ἐγγυτάτω (e.g. 3. 38. I).

714. Sc. καὶ (οὐ) πεισθεῖς λόγοις. Wilamowitz (*Anal. Eur.*, p. 245) thinks this line and the next spurious, and certainly Or.'s admission of matricide before the ἀναγνώρισις is odd (see Page, *Actors' Interpolations*, p. 78).

717-8. Several attempts have been made to ruin these beautiful lines: Weil (though he later repented) ἐπεὶ οὐ σ' ἔγώ | βλέποντα μᾶλλον ἡ θανόνθ'; Vitelli βλέπονθ' όμοίως καὶ θανόνθ'.

Wecklein's ἄξω = 'value' is possible (cf. S. *Ant.* 34, 5 τὸ πρᾶγμα ἄγειν | οὐχ ὡς παρ' οὐδέν).

719. The old edd. which kept L and P's με, supposed Pyl. to refer to his impending parting from Or. Nauck's σ' οὐ . . . γε is preferable to the Paris apograph, the stress being rather on διέφθορεν than on τοῦ θεοῦ.

If we follow Herwerden in rejecting 720, L and P's με would give tolerable sense; but in and by itself there is no need to suspect 720, except on the ground that μάντευμα may have been a gloss on τὸ τοῦ θεοῦ, introduced into the text and expanded into a line.

720. Following Porson's dictum that γε could not immediately follow καίτοι, Elmsley proposed καίπερ . . . ἐστῶτος. If σε were the reading of l. 719 an ignorant scribe might well have 'corrected' the idiomatic σε . . . ἐστῶτός (σου). Erfurdt suggested καίτοι κάγγυς. But καίτοι γ', though rare, is all right (see Denniston, p. 564).

721-2. λίαν is generally used with verbal substantives, cf. A. *Pr.* 123 τὴν λίαν φιλότητα = τὸ λίαν φιλεῖν. So this = τὸ λίαν δυσπραγεῖν. ἔστι . . . διδοῦσα = διδωσι; sometimes called the σχῆμα Χαλκιδικόν.

ὅταν τύχῃ = when things so fall out. A common expression; cf. e.g. E. *EL.* 1169 νέμει τοι δίκαν θέος, ὅταν τύχῃ.

Objections have needlessly been raised against the effective repetition of λίαν, and such alterations as δεινάς, τάχ' αὐ, and πάλιν suggested.

723. If δ' is here right and we should not rather read γ', then it must be δέ = γάρ; see Denniston, p. 169.

Phoebus' μάντευμα which bade Or. kill his mother implied that if Or. obeyed all would be well with him. On seeing the priestess return Or. thinks that all cannot now be well with him, that there is going to be no μεταβολή, that Phoebus has definitely betrayed him. The sense is 'speak no more; Phoebus' commands have undone me' (οὐδὲν ὥφελεῖ is a meiosis).

F. W. Schmidt's μ' ἔτι . . . ηδη (for ηδε) is plausible.

725. Iph., or rather Euripides, gets rid of the guards on the same pretext as at 470. Dramatically they must not be present during the recognition scene.

727. Luckily Aristotle in the *Rhetoric* (see crit. note) quotes this line with the correct reading πολύθυροι. The MSS. πολύθρηνοι is unmetrical.

πολύθυροι = πολύπτυχοι = of many folds. Pollux (4. 18 and 10. 57) remarks Ἡρόδοτος μὲν λέγει δελτίον δίπτυχον, οἱ δὲ Ἀττικοὶ γραμματεῖον δίθυρον, καὶ θύρας τὰς πτύχας ἄχρι δύο.

730. πίπτειν is not necessarily used of falling into a *worse* state (cf. E. *Or.* 1141 ἐπὶ τὸ βέλτιον πεσῆ). Wecklein's proposed προβῆ is unnecessary.

731. ἀπονοστεῖν more unusually + acc. of the place reached than + gen. of the place left. But see E. *Hel.* 474 Λακεδαιμόνος γῆς δεῦρο νοστήσας ἄπο.

There is no need to read Kirchhoff's χθόνα, i.e. Argos (*χθών* in Iph.'s mouth *must* mean Tauris), or Köchly's δόμον; still less Semiteles's ἔξω δὲ ταρβῶ μὴ πόδα στήσας χθονός.

736. Badham rejected this line as spoiling the stichomythia. It has also been remarked that without it we get two sets of nine lines each (734-43 and 744-52), the first a colloquy of Iph. and Or., the second one between Iph. and Pyl. (At 753 the subject changes.) It would, moreover, be quite in Eur.'s manner to make 735 an aposiopesis, if indeed we require an acc. of the end to which. But cf. 812 (below), *El.* 651, *ib.* 966, *Hel.* 1198, *Ba.* 1270, &c.

737. τοὺς αὐτοὺς λόγους, i.e. the same sworn assurance. Nauck conjectured τῶνδε (sc. λόγων) for τῷδε, governed by the ἀντί of ἀντιδώσεις.

738 = E. *Med.* 748. Here put in for the sake of the stichomythia.

739. μή should logically be οὐ for it qualifies only θανόντα, but the force of the understood verb of swearing has affected it.

740. δίκαιον εἶπας = 'I can't object to that' (England). But δίκαιον is not the word one would expect, and Wecklein's ἀχρεῖον or μάταιον, or Madvig's εἰκαῖον (= 'useless') may be right. Still better is a suggestion of Prof. Housman (*Camb. Phil. Soc. Proceedings*, 1890) ἀρχαῖον = silly; cf. E. *fr.* 1038 ἀρχαῖον εἴρηκας, where Suidas, who cites the fragment, glosses ἀντὶ τοῦ εὑηθες. Cf. also E. *Hel.* 1056 παλαιότης γὰρ τῷ λόγῳ γέ ἔνεστι τις.

πῶς γὰρ *(ἄλλως)* ἀγγ.

741. τύραννος ταῦτα συγχωρήσεται; = 'will the king concede this?'

There is no need to suspect the reading, though the *active* voice is used elsewhere with this meaning. Kirchhoff's τυράννοις (dat. of agent) with συγχ. middle for passive is certainly no improvement.

742. The extra-metrical *vai* (cf. S. *Tr.* 425) shows a hesitation on the part of Iph. Thoas, she feels, might well object.

εἰσβήσω *(αὐτόν*, i.e. Pyl.) σκάφος. For εἰσβαίνειν (trans.) with no object expressed and a plain acc. of that into which, cf. E. *Alc.* 1055 θάλαμον *έσβήσας* (sc. αὐτήν). Markland (unnecessarily) καύτόν. From E. *Cyc.* 467 νεώς μελαίνης κοῦλον *έμβήσας*

*σκάφος* Wecklein conjectures ἐμβήσω. P's εἰσθήσω or εἰσφρήσω is not impossible.

743. ὅμνυ addressed to Pyl.; σὺ δ', κτλ., to Iph. For ἔξαρχε cf. E. *Med.* 745 ἔξηγοῦ θεούς.

744. The MSS. δώσω . . . τοῖς ἐμοῖς is clearly impossible. We must alter either to τοῖσι σοῖς (Bothe) keeping δώσω, or to δώσεις (Lindau) keeping τοῖς ἐμοῖς. δώσειν is a possibility (with τοῖς ἐμοῖς), though it seems better to regard λέγειν χρή as parenthetic.

747. ἐπόμνυμι takes an acc. of the witness and a dat. of the thing witnessed.

748. τιμᾶς ἔχω: not 'am held in honour', but 'hold holy office', as at l. 776; cf. τιμῶσ(α) l. 54 above, E. *HF.* 845, and *Hel.* 15.

749. The γε signifies, as Wecklein says, that Pyl. will be contented with no one less than Ζεὺς ὄρκιος. Nauck's ἀνάκτορ' οὐρανοῦ is needless—or worse.

754. Our text keeps the MSS. reading except for the change of αὐτὸς (an epic form which often finds its way into the MSS. of tragedy) to αὐθίς. Grégoire, who reads the same, translates: 's'il le faut, nous pouvons changer cette formule'. But this gives little sense and is (perhaps necessarily) a paraphrase rather than a translation. In his first edition Prof. Murray accepted Kirchhoff's κακῶς for MSS. καλῶς. This is certainly better; but λόγον in l. 753 means 'consideration', 'subject', whereas λόγος in this line (where it is understood with καινός) and with this reading must mean 'conversation'; and the sense of the line must be: 'we will certainly renew the conversation, if what we have said so far is not satisfactory'. (Kirchhoff's ὁ τι π. λόγου in l. 573 would preserve the sense of 'conversation' in both lines.) This meaning is not easy to extract and not particularly good when extracted. Prinz and Wecklein mention eighteen proposed emendations, only one of which has won general acceptance, viz. Bothe's ἀλλ' οὐτὶς ἔστι ἄκαιρος, i.e. 'why, no suggestion is ἄκαιρος (here = too late) if it is a good one'.

756. Needless exception has been taken to χρημάτων which here, as at A. *Ag.* 1007 = 'things or chattels on board'. Most of the suggested emendations are bathetic, e.g. σελμάτων (Köchly), γραμμάτων (Markland). F. W. Schmidt's κυμάτων ἄυρα gives excellent sense but it is too far from the MSS.

758. ἐμπεδον = binding, cf. l. 790 ἐμπεδώσομεν. Prof. Housman's suggestion (*AJP.* ix, p. 325) ἐμποδών = obstructive, is attractive but perhaps unnecessary.

759. For the constr. οἰσθ' δ δράσω cf. E. *Hec.* 998 οἰσθ' οὖν ἀ λέξαι . . . θέλω. (This construction is usually followed by the *imperative*, but the indicative is well attested (cf. K-G. II. i, p. 239), and why the great Scaliger proposed δρᾶσον—in which he was followed by several edd.—passes comprehension.)

Beware of translating 'Do you know what I shall do?' It is 'I will do you-know-what'; οἰσθ' ὁ, like ἔστιν ὁς, etc., forms a

substantive. Cf. the English ‘what’s-his-name’ which is not the same as ‘what is his name?’ Strictly speaking this phrase should be printed without a mark of interrogation.

*πολλὰ γάρ*; clearly a proverbial saying—‘many precautions ensure much success’. In English ‘it pays to have more than one string to your bow’. German ‘Viel hilft viel’.

On the analogy of *ἄλλα δ' ἔξ ἄλλων κυρεῖ* (l. 865) Markland proposed *πολλὰ δ'* (or *γ'*) *ἔκ*.

Any such ‘emendations’ as Musgrave’s *πλοίω*, Hermann’s *πολλοῖς*, or Herwerden’s *πόντῳ* (in all of which *κυρεῖ* = ‘happen’) are to be eschewed.

780. Wecklein’s *κάντεταλμέν'* = enjoined, commanded, is a needless alteration of the MSS. *κάγγεγραμμέν'*. The recurrence of the word in 763 is quite in Eur’s. manner; cf. note on 139.

781. The constr. is *⟨ὅστε σ'* (understood from *σοι*) *⟩ ἀναγγεῖλαι* (*δυνήσεσθαι*). *ἀναγγ.* = to carry back a message, cf. A. Pr. 661; it is exactly the right word—yet Elmsley would read *ἀπαγγεῖλαι*.

782. i.e. *⟨οὕτω γάρ ⟨ἔσται⟩ ⟩ ἐν ἀσφαλεῖ ⟨τὰ ἐμοὶ ἐπεσταλμένα⟩*.

783. Some edd. keep the MSS. *αὐτη* which gives quite good sense; cf. E. Med. 1225-7 . . . ἀν *εἴποιμι τὸν σοφὸν βροτῶν | δοκοῦντας εἶναι . . . | τούτους μεγίστην ζημιὰν ὀφλισκάνειν*, and l. 556 above.

Monk proposed *τάπεσταλμένα* (i.e. what it is commanded to tell) on the ground of the proximity of *γραφή*. The Greeks did not feel such repetitions as tautological; cf. note on 760 above.

785. England suggests that Eur. wrote *ἐμοί* as being unwilling to add to the sibilants by writing *ἐμούς*. I do not think that Eur. would have hesitated to end this line with *τὸν ἐμοὺς σώσεις λόγους*, for he seems to have cared no more about sibilants than did Aeschylus when he wrote *ο πρῶτος νύχιος ἄγγελος πυρός* (Ag. 588). That others were more sensitive is clear from Plato Comicus’ well-known parody (fr. 30 *ἔσωσας ἐκ τῶν σίγμα τῶν Εὐριπίδουν*) of E. Med. 476 *ἔσωσά σ'*, ως *ἴσασιν Ἑλλήνων ὅσοι*. But *ἐμοί* is weak, and we might well adopt Badham’s *ὅμοι* or Heimsöth’s *ἄμα*.

786. It is hard to extract any real sense out of *τῶν θεῶν*; we should emend. Bothe’s *τῶν θ' ἔών*, which looks ingenious, is simply impossible. *ἴός* is not used in tragic iambics, and the reference in the app. crit. to E. El. 1206 is to a line of lyric in which the MSS. *ἔών πέπλων* has been corrected by Seidler into *ἔξω πέπλων*, which correction has been adopted in the O.C.T.

On the other hand, Haupt’s *τῶν τε σῶν* is almost palmary (*τῶν σῶν = σοῦ*, as *τὰ σά = σύ*). The meaning is: ‘Your suggestion benefits us both’.

787. Neither the relatival constr. (indica eum cui deboe . . .) followed by the indirect question (indica quae debeam . . .), nor the repetition of *χρή* should offend, though many efforts have been made to ‘emend’ one or both; e.g. Badham’s *σήμαιν'* *ὅτῳ δῆ*, Elmsley’s *σήμαινε τῷ* (= *τίνι*) *χρή*, and Monk’s *σήμαινε δ'* *ῳ με.*

771. τοῖς ἑκεῖ = τοῖς ἐν "Αργει. For this dat. cf. S. *Ph.* 1030 οὐδέν εἴμι καὶ τέθνηχ' ὑμῖν πάλαι, and l. 575 above (note).

772. ἥκει πάλιν. England compares the French *revenir* and *un revenant*, a ghost.

773. Λόγοις ἔκπλησσέ με. = 'interrupt me with (your) words'. But Seidler's λόγων = 'interrupt (lit. drive me out of) (my) words' is very likely right. Cf. l. 240 above.

775. Toup's θέας is ingenious; 'move (me) from the sight of the sacrifices', but the text should not be altered.

776. P's unmetrical ξενοκτόνους may derive from l. 53 τέχνην . . . ξενοκτόνουν. τιμᾶς = holy office (cf. l. 748).

777. ποῦ = 'in what situation'. δύντ(ε). The mixture of dual and plural is too common to need comment.

778. Iph. continues the recitation of her letter. Line 777 is an aside and ἔχω (776) should be followed by a comma. For ἀράια δώμασιν cf. E. *Med.* 608 ἀράια . . . δόμοις and S. *OT.* 1291 δόμοις ἀράος.

779. The words of the MSS. are clear and undisputed. Only the attribution of them is confused. L gives 778 to Iph., 779, 80 (to ὁ θεοί) to Pyl., and the rest of the line to Iph., and 781, 2 to Pyl. A corrector of L, 1, erased ΠΥΛ before 779 and wrote it in in front of 780.

It is clear that ἵν' . . . μάθης cannot be spoken by Pyl. and must belong to Iph.

It seems to me that we must take the whole of 779 as being Iph.'s., putting a comma at γενήσομαι. Iph. must say 'Ορέστα, otherwise what is Pyl. hearing twice? Taking it in this way "ἢ τοῖς . . . , 'Ορέστα'" is Iph.'s recitation of the letter; ἵν' . . . μάθης is a remark made to Pyl. to explain why, having said 'Ορέστη in 769, she says 'Ορέστα here. It is to impress the name on Pyl.'s memory.

The further (and less important) question, the attribution of ὁ θεοί and lines 781, 2, is less easy to settle. Either Pyl. or Or. might utter the exclamation, but it seems more natural for Pyl. to apologize and bid Iph. continue, as it is with him that she is speaking. At the same time it was Or. who interrupted at l. 777 and there is something to be said for keeping Pyl. silent until l. 788. This was the view of Hermann, who gave also ll. 781, 2 to Or. Grégoire follows him.

780. ἐν τοῖς ἔμοις: 'in matters which concern me'.

781. οὐδέν: 'for no reason' just as τί = 'for what reason?' Cf. E. *Med.* 922-5 Ia. τί χλωροῖς δακρύνις τέγγεις κόρυς; . . . Μη. οὐδέν: *Ion* 255, 6 Iw. τί χρῆμ' . . . δυσθυμῆ, γύναι; | Kp. οὐδέν. So, too, after ποῦ (= 'to what end . . . ?'), e.g. A. *Ag.* 1138, 9 ποῦ . . . με δεῦρο . . . ἦγαγες; οὐδέν ποτ' εἰ μή . . .

~~εἴρην~~ . . . = 'my thoughts had strayed . . .'

782. We can do one of three things with this puzzling line: (1) keep it where it is (with emendation); (2) transpose it; (3) excise it.

(1) Prinz and Wecklein mention some twenty proposed emendations, most of which are re-writings of the line. Two may be considered: (a) Prof. Murray's *οὐκ* for MSS. *οὖν*. In this case the line is an aside by Pyl. intended to justify his interruption of Iph. But Pyl. cannot be said to have asked any question, so it is doubtful to what *ἐρωτῶν* refers, unless it be to the question which, taking the O.C.T. reading, he was about to ask in l. 780. (b) Weil's *τάχ' οὖν ἐρωτῶν σ' . . . ἀφίξεται*, giving the line to Iph. = 'perhaps in interrogating you he, Or., will come to a point at which he won't believe you. *<In that case>* tell him that, etc.', continuing the letter.

This is possible but for the rather violent change of *ἀφίξομαι* to *ἀφίξεται*. This change, however, will seem less violent when we remember that, once the attribution goes wrong, the change of person is almost bound to follow.

(2) Hartung suggested 1<sup>o</sup>φ. *τάχ' οὐκ ἐρωτῶσ'* *εἰς τὰ πίστην* *ἀφίξομαι* (*ἐρωτῶσ'* being the uncorrected reading of P) to come after l. 809; Hermann 1<sup>o</sup>φ. *τάχ' οὐκ ἐρωτῶσ'* *εἰς ἀπιστήν* *ἀφίξομαι* to come after l. 811. Neither of these can be said definitely to spoil the sense of the passages into which they are respectively intercalated, but certainly neither improves the sense. Of the two Hartung's suggestion is preferable, though Hermann's would 'restore' the strict stichomythia of 805-22.

(3) Dindorf, Monk, and Nauck all rejected the line, and this is probably the wisest course.

**784-5.** The antecedent of *ἥν* is *ἔλαφον*, not *με*. Not seeing this caused Paley to alter *ἔθυσ'* to *ἔθυ'* (conative imperfect); *ἔθυσ'* = *ἀντέθυσ'*. *δοκῶν, κτλ.*, 'thinking that it was into me he had . . .'

**789.** *κάλλιστα δ'* *<ἡμῖν>* *δύμόσασα*, viz. to send me home. We do not, however, want any reference to Iph.'s oath. There is a v. l. in L, *δύμόσας*, which Markland adopts, putting a colon at the end of 788. *κάλλιστα* will have a meaning very like that of *ῥᾳδίοις* = easy to fulfil. Hermann objected to the *δ'* after *κάλλιστα* in this case, but it is difficult to see what other particle Eur. could have used. *δ'* = 'and indeed'.

**790.** Instead of *δ'* we might have expected after *σχήσω* (= refrain, check myself) either a *τὸ μὴ οὐ* or a *πρὶν* construction; but the parataxis is not unnatural; cf. S. *OT*. 717-9 *οὐ διέσχον ήμέραι | τρεῖς, καὶ νῦν . . . ἔρριψεν*, and A. *Supp*. 368, 9 *ἔγώ δ' ἀν οὐ κραίνοιμ* *ὑπόσχεσιν πάρος, | ἀστοῖς δὲ πᾶσι . . . κοινώσας* = 'I pledge no promise before I have communicated' (if indeed, this, the reading of the O.C.T., be correct).

**791.** *ἀποδιδόναι* = to give what is due, as *ἀπαιτεῖν* = to ask for one's property back (cf. S. *Ph.* 362 *τά θ' δπλ' ἀπῆτον* (of Neoptolemus) and E. *Ph.* 80 *πατρῷ ἀπαιτεῖν σκῆπτρα*), and *ἀπολαμβάνειν* = to get one's due.

**793.** *γραμμάτων διαπτυχάς* is merely a synonym for *δέλτον*. If we

accept Badham's attractive ἀναπτυχάς it would mean 'the opening of the letter'.

794. οὐ λόγοις ⟨ἀλλ' ἔργῳ⟩; the common Greek antithesis. Or. means he will not waste time reading the letter (*λόγοις*) but will embrace his sister (*ἔργῳ*).

796. ὅμως in this common use, where it strengthens a participle whose sense is sharply opposed to that of the verb, originally (logically speaking) belonged to the verb and not the participle; i.e. here ⟨καίπερ⟩ ἐκπεπληγμένος, ὅμως εἴμι. Later it attached itself to the participle as though it equalled καίπερ.

From the MSS. ἀπίστῳ we can either take Markland's σ' ἀπίστῳ ('clasping you in incredulous arms', an easy transference of epithet) or Döderlein's ἀπίστῳ π. βραχίονέ ⟨σοι⟩. Powell's (*CR.* 1903, p. 266) [σ'] ἀπίστῶν . . . βραχίονε is possible, though the string of participles is ugly. Madvig's σε πιστῷ, which Wecklein adopts, is a very inferior emendation, whether we take πιστῷ as = 'loyal', or as = 'secure', 'definite', 'undoubted') (θαυμαστά.

[ἀπίστῳ in our text is a misprint for ἀπίστῳ.]

802. δοκοῦσ' is, as England points out, an historic present. ποτὲ goes half with δοκοῦσ' and half with ἔξειν: 'though you never thought you would ever have him (again)'.

804. To say that Argos and Nauplia are 'full of' Or. must mean either (1) that he is 'at large' there, which is in this context pointless, though E. *Ion* 1107, 8 (πανταχῇ . . . ἄστεως | ζητῶν νὺν ἔξεπλησα) offers a vague parallel; or (2) that he is 'the big man' there (so England; but it is hard to get it out of the Greek); or (3) that these places are full of his fame—perhaps the best explanation, though even this does not seem very pertinent in the context. So, e.g., Grégoire: 'c'est A. et N. que remplit sa grandeur'.

Emendations (of which many have been suggested) are not happy. The best are Bergk's αὐτὸν ἴστον, 'know him', i.e. he is a well-known figure there; Heimsöth's αὐτοῦ μέτοχον (sc. ἔστι), 'is a sharer in him'; and Weil's μέλετον, 'have a care for him'.

The first and third of these involve a σχῆμα Ἀλκμανικόν, i.e. a dual or plur. verb with a singular subject (τὸ δ' A. η̄ τε N. μέλετον would be regular); cf. *Od.* 10. 513, 4 ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ρέονσιν | Κωκυτός τε. (K-G. II. i. p. 80.)

Another line of emendation is to take αὐτοῦ = here, and read something like Kvičala's τὸ δ' (?) better τόδ') "Αργος αὐτοῦ μοι (ethic dat.)" στὸν η̄ τε Ναυπλίᾳ;—i.e. 'are A. and N. here, then? For that is where Or. is': or, putting it as a loose syllogism, 'You say Or. is here: I know he is in A.: therefore A. is here'. A rough parallel may be found in E. *Heracl.* 193-6 οὐ γάρ τι Τραχίς ἔστιν οὐδ' Ἀχαιικὸν | πόλισμ', θθεν σὺ τούσδε . . . ἥλαυνες. As an alternative to μοι Herwerden suggested μή = 'surely . . .

not . . . ?' We might, perhaps, take the *μή* as one of cautious assertion, and, reading *τόδι*, translate 'perhaps this here is Argos . . .' ; the words would be spoken ironically.

It must be admitted, however, that with *αὐτοῦ* = 'of him' l. 805 fits better.

806. ἀλλ' ή: Monk read η̄ for MSS. ή = 'do you mean to say . . . ?' ἀλλ' ή introduces an incredulous question; cf. S. *El.* 879 ἀλλ' ή *μέμηνας*; and E. *Heracl.* 425, 6 ἀλλ' ή *πρόθυμον οὖσαν οὐκ ἔτι θεὸς | ξένοις ἀρήγειν τίνει χρῆσουσιν πόλιν*;

809. It is better to take τι as cognate acc. ('ask some question') rather than acc. of the direct object ('ask about something'); cf. note on l. 664 above.

See note on l. 782 for its possible insertion here.

810. This seems to mean 'it is your business to make statements, {not to answer questions}, mine to gather information from you {not to interrogate you}'.

But οὐκοῦν is strange. Possibly οὐκούν . . . ἐμέ; would be better, or even, supposing a confusion of syllables, λέγειν μὲν οὖν οὐ χρὴ σέ . . . ;

811. The line runs better with no comma at ἀν. Or. will first tell what he knows from Electra, then ἀ εἰδεν αὐτός (l. 822).

Just as one would say in Greek ἀκούω 'Ηλέκτρας = 'I hear from E.', so one can say ἀκοῇ 'H. = 'by hearing from E.', i.e. 'from E.'s report'.

813. Our text adopts Mekler's ήν νείκη for MSS. ήνικ' ήν. It might well have gone a step further and read his ήκουσ' ἀ χρυσῆς . . . νείκη . . .

Many other emendations have been proposed, the most generally accepted of which is Barnes' οὔνεκ' ήν πέρι, sc. ἐρις; (*οὔνεκα* = that). Porson's ήτις ήν and Markland's ήν εἰχον are both quite possible. All these involve the removal of the colon at ήκουσα. But when all is said and done there is no need to alter the MSS. at all. The translation is '{it was} when there was (an ἐρις) about the golden lamb'. An almost exact parallel occurs at E. *Tr.* 69, 70 Αθ. οὐκ οἶσθ' ιβρισθεῖσάν με καὶ ναὸς ἐμούς; Πο. οἰδ', ήνικ' Αἴας εἴλκε Κασάνδραν βίᾳ.

815. If κάμπτεις (Blomfield, for MSS. κάμπτῃ) be what Eur. wrote we must take it as a metaphor from racing: 'you turn close round the turning-post of my memory'. But there seems to be no exact parallel to this use. Wecklein's *χρίμπτῃ* is better. In English we should say 'you touch a chord in my memory'.

816. Both εἰκώ and μετάστασιν are governed by {οἶσθ' ιφήνασα}, μετ. being in apposition to εἰκώ. We should rather say 'a picture of'. Cf. E. *Ph.* 1135 ἐκατὸν ἔχιδναις . . . γραφῇ.

818. In Greece both bride and bridegroom bathed themselves ceremonially on the morning of their marriage. The water used for this purpose came, where possible, from some sacred spring or river: e.g. at Athens from Callirhoe (cf. Thuc. 2. 15. 5), at Thebes from Ismenus (cf. E. *Ph.* 347, 8 ἀνυμέναια . . . Ισμηνὸς

εἰκῆδεύθη λοιπροφόρου χλιδᾶς ; i.e. Ismenus had no part in supplying the bath for your marriage. So, too, in E. HF. (480-2) Megara says of her sons' prospective marriage μεταβαλοῦσα δ' ἡ τύχη | νύμφαις μὲν ὑμῖν Κῆρας ἀντέδωκ' ἔχειν | ἐμοὶ δὲ δάκρυα λοιπρά.) Iph.'s marriage was to take place at Aulis, but her mother sent her holy water from a spring in Argos for the ceremony.

οὐδ' (l. 819) is no answer to 'did you receive . . . ?', and all Or.'s questions concern not fact but Iph.'s *memory* of fact. Read therefore Kirchhoff's suggestion ἀδέξω (= ἀ εἰδέξω), or ὅτε ἐδέξω (Wecklein), which would give a good parallel to ἡνίκα in l. 813.

■19. The object of ἀφείλετο has been taken to be λοιπρά, and the line explained: 'the marriage was too good a one to deprive me of that'. But (1) the order of words is against this, and (2) it is a question not of Iph.'s having *received* λοιπρά but of her *remembering* the fact. A note in L gives the right explanation: τοῦτο, τὸ μη εἰδέναι, the construction being in full οὐκ ἀφείλετο τοῦτο, τὸ [μη] εἰδέναι ἀ εἰδέξαμην; and the meaning is 'I remember it; for my marriage, not being a happy one, has not robbed me of the recollection'. i.e. 'had I had a happy marriage I should have forgotten all the preliminaries; as it is, all are stamped on my memory'. οὐ goes both with ἐσθλὸς ὁν and ἀφείλετο; cf. E. Alc. 296 οὐκ ὁν μονωθεὶς σῆς δάμαρτος ἔστενες, Ion. 579, 80 οὐ δὲ θάτερον νοσῶν | . . . κεκλήση. Bruhn's εἰ γάρ = 'would that . . .' gives the same sense and avoids the awkward double negative. It may well be right.

ἐσθλός is certainly odd, and we might accept Wecklein's ὄρθος or Heimsöth's τέλεος.

820. τί γάρ; proceeding to a new point (cf. Denniston, p. 83). κόρμας, κτλ.=⟨οἰσθα⟩ δοῦσά ⟨τινι⟩ κόρμας σὺς ⟨ώστε⟩ τῇ μητρὶ φέρειν ⟨αὐτάς⟩;

821. τάφῳ = for my cenotaph. Iph., about to be burned in sacrifice at Aulis, knowing that she could not be buried in Argos, sent to her mother a lock of her hair ἀντὶ πώματος. Edd. compare the passage in Stat. *Theb.* 9. 900-3, where Parthenopaeus, mortally wounded, sends to his mother, Atalanta, a lock of his hair: 'Hunc tamen, orba parens, crinem' (dextraque secandum | Praebuit), 'hunc toto capies pro corpore crinem. | . . . Huic dabis exsequias'. Cf. also A. *Th.* 49, 50 μνημένα θ' αὐτῶν τοῖς τεκοῦσιν ἐς δόμους | πρὸς ἄμμ' Ἀδράστου χερσὸν ἔστεφν.

■25. According to the usual story Oenomaus was killed by a fall from his chariot in the race in which Pelops strove for the hand of O.'s daughter Hippodamēia, the accident being caused through the removal by O.'s charioteer Myrtilus (at Pelops' instigation) of the lynch-pins of the chariot. This passage suggests another version in which P. kills O. with his spear.

Nauck's Οἰνομάου κόρην does not avoid the difficulty, for no one brandishes a spear *in order to* drive a chariot (indeed the race is not here mentioned), and 'the spear brandishing which he

gained H.' can only mean 'the spear, killing some one with which, he . . .' So that even on this showing Οἰνόμαον κτανών is implied.

With a proper noun the anapaest in the fifth foot is all right; cf. Descroix, *Trim. iamb.*, p. 194 sqq. We need not accept Elmsley's ἐλών for κτανών; though these two verbs seem sometimes to be confused in MSS., as at E. *Med.* 385 where one 'family' reads ἐλεῖν and the other κτανεῖν. Cf. below l. 1457.

827. For οὐδὲν ἀλλο (which is better than Markland's ἀλλ', δ φ.) cf. E. *Med.* 465 ὃ παγκάκιοτε, τοῦτο γάρ σ' εἰπεῖν ἔχω.

828. The sense and derivation of the Homeric word τηλύγετος are both uncertain; but the word does not in Homer mean 'distant', and it is very unlikely that Eur., if he wished to use it for the one and only time in tragedy, would so use it. Wecklein transposes it so as to precede βρέφος in l. 834, where at least it has its customary meaning of 'only son'—it is certainly awkward with that meaning in its present position; others emend: e.g. Elmsley τηλόθεν, Rauchenstein τηλέπορον (the latter preferable if we remove χθονός and regard the line as a senarian). Köchly wished to remove τηλ. and insert some such participle as φανέντα or μολόντα, a suggestion adopted and perhaps improved upon by England who proposes τηλικόνδ (= now grown so big), ἀπὸ χθονός | πατρίδος, Αργόθεν | πλανῶντ', ὃ φίλος.

831. δοξάζεται, historic present = 'as was supposed'; cf. δοκῶν (l. 785).

832. The MSS. reading adopted in our text may be right, κατὰ going with νοτίζει by tmesis. But the Aldine ed. reads δάκρυα δάκρυα which Musgrave altered to δάκρυ' ἀδάκρυα, tears which are no tears, tears of joy. Further, though anaphora with μέν...δέ is possible (cf. *Il.* 23. 798, 9 κατὰ μὲν δολιχόσκιον ἔγχος | θῆκ'... κατὰ δ' ἀσπίδα and Ar. *Lys.* 262, 3) it is rare with δέ...δέ. (But see Denniston, p. 163.) Seidler, therefore, removed the second δέ. A combination of these two emendations (adopted both by Weil and Wecklein) gives us, for what it is worth, a senarian of which all the feet but the last are resolved into tribachs; and it is noticeable that Or., unlike his more excitable and excited sister, speaks throughout in iambics. So, too, Helen and Menelaus use respectively dochmias and iambics at E. *Hel.* 663 sqq., Antigone and the paedagogus at E. *Ph.* 103 sqq., and the (female) chorus and Danaus at A. *Supp.* 736 sqq. The line can of course be made into a senarian without these emendations; e.g. Dindorf's κατὰ δέ δάκρυ⟨α⟩, κατὰ δέ γόσ χαρά θ' ἄμα, or Badham's ... δάκρυ⟨α⟩ ... γόσ ἄμα καὶ χαρά.

834. Or., as he stands before Iph., is not a βρέφος, and Barnes' τόδε (see *app. crit.*) is only possible if we can suppose τόδε = τόνδε by gender-attraction from βρέφος. Bergk's τόν is better and the change is very slight. The constr. is ⟨ἔχω σε⟩ τὸν (= ὅν).

ll. 835, 6 are dochmias; 834 is nothing. But it can be made

into a resolved dochmiac by the addition of Fix's *(ἔλιπον)* (see *appb. crit.*), an addition which should almost certainly be made.

For the repetition of the same word in dochmias (*(ἔλιπον)* ἔλιπον . . . νειρὸν . . . νειρόν) cf. E. Hipp. 836, 7 τὸ κατὰ γᾶς θέλω, τὸ κατὰ γᾶς κνέφας | μετοικεύν σκότῳ, Med. 1273 ἀκούεις βοὰν ἀκούεις τέκνων, and below l. 852.

837-40. Our text takes the simplest emendation εὐτυχοῦσά μου for MSS. εὐτυχῶν ἐμοῦ. But we may well ask how εὐτυχῶν arose, and wonder at the metre of 838.

Of the almost innumerable emendations suggested I believe that of Wecklein to be the best. He holds that ἐμοῦ ψυχά was originally a gloss on θυμέ (cf. E. Med. 1056 μὴ δῆτα, θυμέ), a vocative which explains, while ψυχά does not, the presence of the masc. εὐτυχῶν, and reads accordingly ὁ θυμέ, κρείσσον ἡ λ. εὐτυχῶν | τί φῶ; . . ., thus reducing 838 to a dochmiac monometer.

A simpler way is to consider that εὐτυχῶν refers and is addressed to Or. Hermann conjectures ὁ κρείσσον' . . . εὐτυχῶν [ἐμοῦ] *(τύχαν)* | [ψυχά] τί φῶ; But apart from the arbitrariness of the introduction of *τύχαν*, and the removal of ἐμοῦ and ψυχά, one does not want a comment by Iph. on Or.'s happiness, but on her own.

κρείσσον ἡ λόγοισιν εὐτυχοῦσα might mean (as England thinks) ἔργῳ εὐτ. (cf. l. 794), but it is better to take the expression as = κρείσσον ἡ λόγοισι *(φάναι οἴον τ' ἐστίν)*. Hartung's ἡ λέγοιτις, cf. E. Hipp. 1186 θάσσον ἡ λέγοι τις, is unnecessary. Cf. E. Supp. 844, 5 εἰδον γὰρ αὐτῶν κρείσσον' ἡ λέξαι λόγῳ | τολμήματα, Hipp. 1217 κρείσσον θέαμα δεργμάτων.

For θαυμάτων πέρα cf. E. Hec. 714 ἄρρητ' ἀνωνόμαστα, θαυμάτων πέρα, Ba. 667 δεινὰ δρῶσι θαυμάτων τε κρείσσονα, and below l. 900 μύθων πέρα.

Weil transposes πρόσω to the end of the line to get the unresolved antepenultimate of the dochmiac there: — — — — — for — — —.

843. In the face of 837 and 845 there is no need to suspect this senarian or to accept Blomfield's δέδια δ' . . . μή με . . . which would give us a dochmiac dimeter.

For the sentiment cf. E. Med. 439, 40 αἰδὼς . . . αἰθερία . . . ἀνέπττα and Aristophanes' parody in Ra. 1352 ἀνέπτατ' εἰς αἰθέρα (referring to a rooster).

844. ἀμπτάμενος (= ἀναπτ.) sc. Ὁρέστης—unless, indeed, we accept Markland's ἀμπταμένα (sc. ἡδονή). With the masc., which seems odd in the 3rd person, we might read Burges' φύγης.

845. The stages of MSS. corruption are probably . . . Κυκλωπὶς ἐστία· λώ . . . : . . . Κυκλωπὶς ἐστίαι· ὁ . . . : Κυκλωπίδες ἐστίαι· ὁ. Notice the rare hiatus between fourth and fifth foot.

For 'Cyclopean' Mycenae cf. E. IA. 152 ἐπὶ Κυκλώπων οἵτις θυμέλας, ib. 265 Μυκήνας . . . τᾶς Κυκλωπίας, and El. 1157, 8 εἰς οἴκους Κυκλώπειά τ' οὐράνια τείχεα.

847-9. ζόας, sc. Ὁρέστου; the phrase is expanded in the ὅτι clause.

φάος δόμοις is in apposition: for φῶς = light, salvation, cf. S. Ant. 599, 600 ἐσχάτας ὑπὲρ | ρίζας ἐτέταπο οὐδός εἰν Οἰδίπου δόμοις.

As our text stands 848 is an anapaestic dimeter, and 849 a cretic dipody. These seem out of place in a dochmiac, or dochmiac-iambic, system. If we accept Blomfield's ὅτι δόμοισι τόνδε συνομαίμον' ἔξι- we get three dochmiacs.

850. γένει; not, as Weil, 'lucky for our race in that we can perpetuate it'. Rather γένει = εὐγενεῖα and is parallel to εἰς συμφοράς (= συμφοράis): '⟨though⟩ lucky in our good birth, yet ⟨when you look⟩ at what we have suffered . . .' 'Nous devons au destin une noble naissance, mais au destin, aussi, des jours riches en malheurs' (Grégoire).

852-3. We need between the ἔγώ and μέλεος of the MSS. a long syllable to complete the metre. Seidler's ⟨δή⟩ or Wecklein's ⟨μέν⟩ would do, but Bruhn's emendation, accepted in our text, is preferable with its repetition of οἶδα (cf. note on l. 834 above). For οἶδ' ὅτε cf. E. Hec. 110 οἶσθ' ὅτε χρυσέοις ἐφάνη σὺν ὅπλοις. (The constr. is not exactly that of l. 813.)

Elmsley's 'φίκε (= εφικέ) is tempting, and even Jacob's 'θηγέ, but τιθέναι φ. δέρα is all right for 'set the sword at my throat'.

855. Nil mutandum. F. W. Schmidt's γάρ τοι for γὰρ οὐ ruins alike metre and sense. οὐ παρών = ⟨καὶπερ⟩ οὐ παρών-- the participle being an imperfect one.

856-8. The constr. continues from l. 853; i.e. ⟨οἶδ'⟩ ὅτε . . . Take κλισίαν λέκτρων together; as we say 'bed-chamber'.

δόλιος is an adj. of either two or three terminations. The MSS. δολίαν may therefore be all right. But if we keep it as an epithet of κλισίαν (which seems sufficiently qualified by λέκτρων) we must, if we are to save the dochmiac, take ἀγόμαν as unaugmented (— — — — —). It is probably better to regard the word as adverbial and read Hermann's δόλι' ὅτ' ἀγόμαν. Hartung's δόλιον (which might easily have been altered to δολίαν) [ὅτ'] ἀγόμαν sacrifices the necessary ὅτε.

Weil's εἰς-κλισίαν ἀλέκτρων δόλον ὅτ' ἀγόμαν is excellent in sense but metrically impossible, unless we could arrange it εἰς κλισίαν ἀλέκτρων δόλον ὅτ' ἀγόμαν.

For Prof. Murray's suggestion see *app. crit.*; lit. 'to the deceitful bed-lying of . . .' The comparatively rare κλίσιν (a word which goes much better with λέκτρων than does κλισίαν) might well have been corrupted into κλισίαν, especially in the presence of the similar sounding δολίαν.

861. Seidler's ⟨τῶν⟩ completes sense but not metre. It is better to accept some suggestion that does both, e.g. Wecklein's χ. ἔκει ⟨φοιίων⟩, or Kirchhoff's ⟨τῶν ἐμῶν⟩ (perhaps better φεῦ φεῦ τῶν εμῶν ἔκει χερνίβων), or Schröder's ⟨ἀνοσίων⟩ ἔκει (cited in his *Eur. Cantica*, p. 102).

862. φύωξα with present sense, as at E. Med. 791; cf. ἡσθην = I rejoice at.

863. The metre changes in this and the following two lines, and we get a resolved iambic dimeter followed by two lecythia. Iph. means that her father treated her in no fatherly fashion ; so at S. *El.* 1154 Electra refers to her mother as *μήτηρ ἀμήτωρ*. Hartung's suggestion (see *app. crit.*) is attractive, though metrically difficult.

For *πόγμον ἄπογμον* cf. E. *Hipp.* 1143 δάκρυσι διοίσω πότμον ἄπογμον.

865-7. Cf. E. *Hec.* 690 ἔτερα δ' ἀφ' ἔτέρων κικκὰ κακῶν κυρεῖ. Iph. means that even after her experiences at Aulis her life has been a succession of evils ; to which Or. answers ' (it would indeed have been) if you had killed me, your brother'. ll. 865 and 867 form, in any case, one sentence. Whether we keep the MSS. order and suppose that Or. interrupts with this remark, or accept, as our text does, Monk's transposition, is immaterial.

Herwerden's suggestion of *τέχνᾳ* for MSS. *τύχᾳ* is unnecessary in face of e.g. *Pi. O.* 8. 67 (*τύχᾳ . . . δαιμόνις*) and *P. 8. 53* (*τύχᾳ θεῶν*) ; cf. also E. *IA.* 351 *τῇ τύχῃ τῇ τῶν θεῶν*, *Rh.* 728 *δαιμόνος τύχᾳ βαρεῖαι*, and *fr. 37 δαιμόνων . . . τύχης*.

868. *τόλμας*, gen. of cause, common after such exclamations ; cf. E. *Med.* 96 δύστανος ἐγὼ μελέα τε πόνων ; *Ion* 960 *τλήμων σὺ τόλμης*.

872. Logically speaking *δαῦχθεῖς* makes nonsense. Iph. should have said *τὸ δαῦχθῆναι*. The sense, however, is clear. *παρ'* δλίγον ἀπέφ. ὅλ. = *παρ'* δλίγον κατέθανες ; cf. Th. 7. 71. 3 *παρ'* δλίγον ἡ διέφευγον ἡ ἀπώλλυντο.

873-4. As they stand in our text (= MSS.) these two lines look like irregular trochaics. But l. 873 can only so be scanned if we take it as a doubly syncopated trochaic catalectic trimeter (ἀ δ' ἐπ' | αὐτ̄. | οἰσι | τὶς τελευτā) = a most improbable type of line (see Wilamowitz, *Verskunst*, p. 264 (note)), while l. 874 contains a vicious spondee in the third foot. This latter can be cured by Bothe's *συγκυρήσει* (= 'will befall'), a change demanded not only by metre but by sense, for *συγχωρήσει μοι* (= 'will yield to me') is not the meaning we want. As to l. 873, *αὐτοῖς[ι]* (Wilamowitz, *op. cit.*, p. 268) would do metrically, giving us a trochaic dimeter. But *ἐπ'* *αὐτοῖς* is, to say the least, questionable Greek for *ἐπὶ τούτοις*, no word of possible reference having preceded. We might accept F. W. Schmidt's *ἀ δὲ τούτοις* or Weil's *ἀ δὲ -άντως* (*πάντως* = 'in any case', i.e. even now that I have avoided killing my brother). But in both these the order of words is awkward with *τὶς* between the article and its substantive. We might perhaps read *τὰ δ' ἐπὶ τούτου*, taking this phrase adverbially = 'as to what happens after this' : cf. A. *Ag.* 255 *πέλοιτο . . . τάπι τούτοισιν εὖ πρᾶξις*. [Schröder perversely takes the lines *ἀ δ' ἐπ'* *αὐτοῖς* *τὶς τελευτά* (two cretins followed by a bacchius) [*τὶς τύχᾳ μοι συγχωρήσει* (dochmiac).]]

875-7. These lines will construe if we understand, as we well may, *σε*, from *σοι*, as the object of *πέμψω*. But metrically l. 875 needs something to complete the anapaestic dimeter. The simplest

emendation is something like *ξείνας* after *έύρομένα*. But *πόλεως* has not unnaturally caused suspicion. The wilds of Tauris would scarcely be so designated by a Greek. (Cf. *πόλει*, l. 38 above, a line which we have seen reason to suspect on other grounds. *πόλις* in l. 595 = the people.) Köchly suggested ἀπὸ *ξένας*, taking *πόλεως* as a (bad) gloss on *ξένας*. (There is a fairly definite case of such a gloss at A. *Supp.* 634 where *πόλιν* glosses *τάνδε Πελασγίαν*.) If we accepted this we should have to complete l. 875 in some other way. It seems more likely that *πόλεως* conceals some such word as *πελέκεως* (Reiske) or *πελάνων* (Orelli), either of which words would fit in better with *φόνου*. Wecklein adopts the former but does not complete l. 875. We might possibly read

τίνα σοι πόρον εύρομένα πέμψω  
πάλιν ἀπὸ πελέκεως, ἀπὸ φόνου *(πάλιν)*

remembering Eur.'s fondness for repeating words in dochmiacs (see l. 834, note). In Bergk's *πάλιν ἀποστελῶ σ'* the introduction of *σε* is good, but we want the repeated preposition, and the asyndeton *ἀποστελῶ . . . πέμψω* is awkward.

Markland's suggestion (see *app. crit.*) seems to me to solve none of the difficulties.

**880.** ἐπὶ . . . πελάσαι by tmesis. The verb is intrans. here (as is *πελάσται* at l. 886) with *ξίφος* as its subject; there is now no question of *Iphigenia*'s sacrificing Or.

ἐπιπελάζειν not being found elsewhere, Hartung proposed ἔπι and Bergk ἔσω (cf. E. *Hec.* 356 *αὐτοσίδαρον ἔσω πελάσω διὰ σαρκὸς ἄμιλλαν*—where *πελάσω*, however, is trans.).

From P's *παλαῖσαι* Scaliger conjectured *παλάξαι* (which gives bad sense) and Nauck *πελάσσαι* (a form which both Weil and Wecklein receive into their editions), but both these ruin the anapaests.

**882.** Ὡ μελέα ψυχά; she addresses not herself but Or.

**883.** The hiatus *ναῖ* | *ἄλλα* is suspicious. Either we must suppose a lacuna which we can fill up with *ναῖ(φ στόλω)*, as Wilamowitz, or preferably with something that does not cause another hiatus, such as Badham's simple *ναῖ(ος)*; or we can emend, taking Monk's *ναυσίν* or Badham's *ναός*. This latter gives a good antithesis to *ποδῶν*, but necessitates the removal of the mark of interrogation from the end of l. 883 to a position after *στείχων*, as *πότερον . . . στείχων* in this case forms one sentence.

**886-7.** ἄρα = if so; i.e. if you go *ποδῶν* *ρίπῃ*. Markland's *ἀνά* is unnecessary, *φῦλα* is governed by *διά* equally with *όδούς*; cf. E. *Hec.* 144 *ἄλλ' ἵθι ναούς, ἵθι πρὸς βωμούς = ἵθι (πρὸς) ναούς*; Ph. 284 *μαντεῖα σεμνὰ Δοξίον τ' ἐπ' ἐσχάρας*; IA. 210 *αἰγαλοῖς παρά τε κροκάλαις*; S. *Ant.* 367 *τοτὲ μέν κακόν, ἀλλοτ' ἐπ' ἐσθλὸν ἔρπει*, and *ib.* 1176 *πότερα πατρώας ἡ πρὸς οἰκείας χερός*; The MSS. *διόδους* (see crit. note) may be all right, it being the substantive and *ἀνόδους* the adjective. In this case *στείχων* governs

both accusatives, which we can regard either as internal or as accusatives of extent.

889-91. It is possible to take this sentence in two ways: either (1) 'but on the other hand ( $\mu\eta\nu$ ) the way by (lit. of) the Symplegades is long for flight by ship', or (2) 'no ( $\mu\eta\nu$ ), (it must be by) the long journey *via* the S. by means of flight on shipboard'.

In this second case  $\mu\alpha\rho\pi\alpha\kappa\ell\alpha$ . is acc. and parallel to  $\phi\hat{\nu}\lambda\alpha$  and  $\delta\delta\omega\sigma$  (or  $\delta\delta\delta\omega\sigma$ ); a verb of motion must be understood.

895. This line as it appears in our text (= MSS.) is almost impossible;  $\tau\acute{a}d\epsilon$  has no construction unless we take it as object of  $\phi\acute{a}i\nu o\iota$  with  $\epsilon\kappa\lambda\upsilon\sigma i\nu$  in apposition.

As L reads  $\phi\acute{a}e\iota$  it is as well to accept this and clear away these  $\ddot{\alpha}$ 's, taking some such emendation as Badham's  $\tau\acute{i}s \ddot{\alpha}\rho' o\iota\nu$ ,  $\tau\acute{a}l\alpha\nu$ ,  $\eta$  or Rauchenstein's  $\tau\acute{i}s \ddot{\alpha}\rho' o\iota\nu \nu\dot{\omega}\nu \eta$  ( $\nu\dot{\omega}\nu$  having  $\delta\nu\omega\nu$  . . . 'Atreidai in apposition to it), or Mähly's  $\tau\acute{i}s \ddot{\alpha}\rho' o\iota\nu \tau\acute{a}n\delta' \eta$  ( $\tau\acute{a}n\delta'$  going with  $\kappa\kappa\hat{\omega}\nu$ ).

896-7. Lit. 'what of unlooked-for agencies'; i.e. what being, half god, half man; cf. E. *Hel.* 1137  $\ddot{\alpha} \tau i \theta\acute{e}\dot{\omega}\nu \eta \mu\dot{\eta} \theta\acute{e}\dot{\omega}\nu \eta \tau\acute{o} \mu\acute{e}\sigma\omega\nu$  and A. *Pr.* 115, 6  $\tau\acute{i}s \dot{\alpha}\chi\omega$ ,  $\tau\acute{i}s \delta\delta\mu\dot{\alpha}$   $\pi\rho\sigma\acute{e}\pi\tau\alpha \mu'\acute{a}\phi\acute{e}\gamma\gamma\acute{\eta}$ , |  $\theta\acute{e}\acute{o}\sigma\omega\tau\omega$ ,  $\eta \beta\acute{r}\acute{o}\tau\acute{e}\iota\omega\sigma$ ,  $\eta \kappa\kappa\mu\acute{a}\nu\eta$ ; But  $\tau i \tau\acute{a}n \dot{\alpha}\delta\omega\kappa$ . is an odd expression.

$\pi\acute{o}\rho\omega \dot{\alpha}\pi\omega\omega \epsilon\acute{x}\acute{a}\nu\sigma\omega\sigma$ : i.e. 'bringing about a solution which is no solution'. This is no  $\kappa\kappa\hat{\omega}\nu \epsilon\acute{x}\acute{a}\nu\sigma\iota\omega\iota$ . The phrase cries out for emendation. Hermann's second suggestion  $\pi\acute{o}\rho\omega \epsilon\acute{u}\pi\omega\omega$  would do, but it is far inferior to his first  $\pi\acute{o}\rho\omega \dot{\alpha}\pi\omega\omega$  = 'finding a way out where no way is'; cf. A. *Pr.* 59  $\delta\acute{e}\iota\omega\dot{\nu}\dots \epsilon\acute{r}\acute{e}\iota\omega \kappa\acute{a}\dot{\xi}$   $\dot{\alpha}\mu\chi\acute{a}\nu\omega \pi\acute{o}\rho\omega$  and Ar. *Eg.* 758, 9  $\pi\acute{o}\kappa\acute{i}\omega\dot{\nu} \gamma\acute{a}\rho \dot{\alpha}\dot{\eta}\dot{\iota}\rho$  |  $\kappa\acute{a} \tau\acute{a}n \dot{\alpha}\mu\chi\acute{a}\nu\omega \pi\acute{o}\rho\omega \epsilon\acute{u}\mu\chi\acute{a}\nu\omega \pi\acute{o}\rho\omega \epsilon\acute{r}\acute{e}\iota\omega\iota$ .

If the partic.  $\epsilon\acute{x}\acute{a}\nu\sigma\omega\sigma$  is correct we must supply some main verb, or accept l's  $\phi\acute{a}e\iota$  which gives good sense. Alternatively we may take Nauck's  $\epsilon\acute{x}\acute{a}\nu\sigma\iota\omega\iota$  and reject  $\phi\acute{a}e\iota$  (a word missing in P)—or Kirchhoff's  $\epsilon\acute{x}\acute{a}\nu\sigma\omega\sigma$  (optat.) if we keep an  $\ddot{\alpha}$  in 895. In either of these cases  $\epsilon\acute{x}\acute{a}\nu\sigma\iota\omega\iota$  would be in apposition to  $\pi\acute{o}\rho\omega$ .

The scansion of the passage is very uncertain, but  $\tau\acute{i}s \ddot{\alpha}\rho' o\iota\nu$ ,  $\tau\acute{a}l\alpha\nu$ ,  $\eta \dots | \tau i \tau\acute{a}n \dots | \pi\acute{o}\rho\omega \dot{\alpha}\pi\omega\omega \epsilon\acute{x}\acute{a}\nu\sigma\omega\sigma$ , |  $\delta\nu\omega\nu \tau\acute{a}n\delta' \eta$  'Atreidai  $\phi\acute{a}e\iota$  |  $\kappa\kappa\hat{\omega}\nu \epsilon\acute{x}\acute{a}\nu\sigma\iota\omega\iota$ . would give us an anapaestic dimeter, a dochmiac, a choriambic dipody (with first long syllable resolved), a dochmiac dipody, and a simple dochmiac.

It is tempting in view of the stereotyped ending to five of Eur.'s plays in which the words  $\dot{\alpha}\delta\omega\kappa\eta\tau\omega\pi\omega\omega$  occur together ( $\tau\acute{a}n \dot{\alpha} \dot{\alpha}\delta\omega\kappa\eta\tau\omega\pi\omega\omega$   $\eta\pi\omega\omega$   $\theta\acute{e}\dot{\omega}\nu$ , e.g. E. *Alc.* 1162) to take them together here. Weil does so, adding  $\langle\tau\acute{r}\acute{e}\iota\omega\rangle$  after  $\tau i$ . Bruhn's  $\tau i \langle\mu\acute{e}\sigma\omega\tau\omega\rangle$  gives the same meaning. It may be observed that by taking Bruhn's reading and excising  $\dot{\alpha}\pi\omega\omega$  (Schröder) we get good sense and a more regular metre:

$\tau\acute{i}s \ddot{\alpha}\rho' o\iota\nu, \tau\acute{a}l\alpha\nu, \eta \theta\acute{e}\dot{\omega}\nu \eta \beta\acute{r}\acute{o}\tau\acute{e}\iota\omega\sigma$   
 $\tau i \mu\acute{e}\sigma\omega\tau\omega \tau\acute{a}n\delta' \eta \tau\acute{a}n \dot{\alpha}\delta\omega\kappa\eta\tau\omega\pi\omega\omega$   
 $\pi\acute{o}\rho\omega \epsilon\acute{x}\acute{a}\nu\sigma\omega\sigma, \delta\nu\omega\nu \tau\acute{a}n\delta' \eta\pi\omega\omega$

anap. dim.  
anap. dim.  
anap. monom.  
doch. dim.

In spite of the apparent boldness of Bruhn's addition I believe that this is the best solution.

898. μόνιον. Electra is still alive and Iph. knows the fact (cf. l. 562 above). She is, however, thinking only of herself and Or. just as at S. *Anτ.* 941 Antigone, forgetting Ismene, calls herself τὴν βασιλειδᾶν μούνην λοιπήν. Markland's δυσδαιμόνιον (for metrical reasons it should be τοῖν δυσδαιμόνῳ) Ατρ. is quite unnecessary, nor does it meet the point. The predicative position of δυοῖν is analogous to that of ἀμφω (K.-G. II. i, p. 634).

899. μύθων πέρα: cf. E. *Hipp.* 437 ἔξω λόγου and l. 840 above.

900. We want an antithesis between εἰδον and κλύνοντα, and must therefore accept Hermann's κού for MSS. καὶ; cf. E. *Tr.* 481, 2 καὶ τὸν φιτουργὸν Πρίαμον οὐκ ἄλλων πάρα | κλύνοντ' ἐκλανσα, τοῖσδε δὲ εἰδον ὅμμιστον.

If the MSS. ἀπαγγελῶ is to be kept it must be taken 'and since I have not (merely) heard them I shall (be able to) speak (of them)'. But Hermann's ἀπ' ἀγγέλων should almost certainly be accepted. The καὶ here, though grammatically speaking it is superfluous, joins αὐτὴ (ἴδοῦσσα) and the rest of the sentence. Hartung's κούκ ἀπ' ἀγγέλων κλύω and still more England's κού κλύω παρ' ἀγγέλων are unnecessary.

ἐν τοῖσι θαυμαστοῖσι and μύθων πέρα are both secondary predicates.

902. The constr. is εἰκός (ἐστι) τὸ . . . λαβεῖν. It is odd to find εἰκός between article and infin.

904. ἕκεῖνο is explained in the ὅπως clause which follows. οἴκτων is at first sight odd. We might expect a word = manifestations of joy, not sorrow. But Pyl. means that both mutual embraces and expressions of self-pity must be postponed to making plans for escape.

905. τῆς, as Prof. Murray says, is suspicious and σύνομα almost impossible. σύνομα Πολυνείκους = Πολυνείκης (E. *Ph.* 1702) is no real parallel. Musgrave's πνεῖμα (for σύνομα) would be good but for κλεινού, which is an unsuitable epithet. On the whole the Paris apograph ὅμμα is the best; cf. S. *Tr.* 203, 4 ὡς ἀελπτον ὅμμι ἐμοὶ | φήμης ἀνασχὸν τῆσδε νῦν καρπούμεθα, and E. *Or.* 1082 ὁ ποθειών ὅμμι διμίλιας ἐμῆς (where there is MS. confusion between ὅμμα and σύνομα).

Enger's σῆς will not do; Pyl. must include himself in the plans for escape.

907-8. These lines as they stand in our text (= MSS.) are perilously like nonsense, and it is possible that Dindorf was right in expelling them as the interpolation of some scribe whose inclination towards moralizing was stronger than were his powers of expression. At the same time they seem to offer a forward reference to τύχη in l. 909, and they can be made to yield some meaning, viz. 'it is the part of a wise man not to fly in the face of fortune and, though he may get the opportunity of doing so,

seize pleasures foreign to his true good'. (*μή*, in this case, goes both with *ἐκβάντας* and *λαβεῖν*.)

At least we must alter *λαβόντας* . . . *λαβεῖν*. Heimsöth's *λιπόντας* might do; the lines would then = *μή*, *λαβόντας* ἡδ. ἀλλ., *καιρὸν λιπεῖν*. Much better is Weil's *λαχόντας* (same sense as *λαβόντας* and an easy corruption). In both these cases, however, we are left with the awkward '*κβάντας τύχης* = (?) overstepping fortune.

Bothe keeps the MSS. reading (except that he accepts Scaliger's ἀλλως), putting commmas not at *τύχης* and *λαβόντας* but at *καιρόν* and *ἡδονάς*. This gives definitely better sense and does away with both the '*κβάντας τύχης* and the *λαβόντας* . . . *λαβεῖν* difficulty: 'it is the part of a wise man not to lose an opportunity given by chance and (thus) not, in grasping pleasures, find he has grasped them in vain'. This is probably the best solution, though he perhaps need not have taken ἀλλως for ἀλλας. The adj. can bear the same meaning as the adverb (cf. the Homeric οὐκ ἀνέγώ γε | ἀλλα παρέξ εἴποιμι παρακλιδὸν, οὐδ' ἀπατήσω Od. 4. 347, 8 and 17. 138, 9).

909. δέ = and indeed. Not adversative. *τῷ τύχῃ* = *τῷ θεῖον*. Cf. l. 911.

910. τοῦδε = *τοῦ ἡμᾶς σώζεσθαι*. F. W. Schmidt's *τόδε* ξυνέρδειν for *τοῦδε* ξὺν ἡμῖν is unnecessary.

911. μᾶλλον probably with *σθένειν*: England takes it, less well, with *εἰκότως*. Countless 'emendations' of *σθένειν* have been proposed: *αἰνεῖν*, *στέργειν*, *σπεύδειν*, *συνθεῖν*, etc. All are possible, none very likely.

For the sentiment ('Heaven helps those who help themselves') cf. E. fr. 432 *αὐτός τι νῦν δρῶν, εἴτα διμόνος καλεὶ* and S. fr. 407 οὐκ ἔστι τοῖς μὴ δρῶσι σύμμαχος τύχη, etc.

*εἰκότως ἔχει* = it is reasonable to suppose.

912. Prinz and Wecklein cite twenty emendations of this line, and, as England says, every word in it except *λόγου* has been 'corrected' by some one. Fortunately the sense is clear: Iph. will not be hurried out of an inquiry into the fate of her sister. *λόγου* is explained by *πυθέσθαι*. Grégoire keeps the MSS. (with *ἐπίσχει*, for which he claims MS. authority, and P's *ἀποστῆσει*) = 'nothing hinders me nor shall prevent me from . . .' But the present tense is awkward—something, or, rather, some one, *is* hindering her—and particularly awkward in conjunction with the future. Kvičala suggested *οὐ δέ* (= 'you ought not to') *μ'* *ἐπιπχεῖν οὐδ' ἀποστῆσαι* which is paleographically likely. Otherwise emendations fall into two classes: (1) those which make *οὐδέν* the subject and supply 3rd person verbs; (2) those which make Or. subject and give 2nd person verbs, *οὐδέν* being taken adverbially. Of class (1) may be cited Enger's (see *app. crit.*) 'stay! nothing shall hold me from this question', and Hermann's *οὐδέν με μὴ σχῆγε*; *οὐδ'* *ἀποστῆσῃ*; of class (2) Monk's suggestion given in the *app. crit.* Prof. Murray's emendation makes Iph. appeal to Or. against Pyl.'s attempt to hurry her. This is good,

as any possible thwarting of Iph. is more likely to come from Pyl. than from Or.

S. *OC.* 450-2 οὐ τι μὴ λάχωσι τοῦδε . . . οὐδὲ . . . ὅνησις ἡξει illustrates alike οὐ μή . . . οὐδέ (Hermann and Monk) and the conjunction of subjunctive and future (Murray).

914. φίλα γάρ: the phrase is a little reminiscent of E. *Or.* 1192 πᾶν γάρ ἐν φίλον τόδε, where Electra is stressing the unity of interest of herself, Or., and Pyl. But the ἔσται of the MSS. is unmetrical and their πάντα very difficult. All that can be said for Vitelli's ἔστε (read in our text) is that it is very near the MSS. But 'you are all dear [things] to me' seems incredibly weak, and the translation 'you two are all that I have to love' is scarcely justifiable. Of the mass of corrections the best is probably Schöne's ἔστι τἄμ' ἐμοί (where τἄμα = *oi* ἐμοί). Wecklein's φίλα δὲ (= γάρ) τἄμα πάντ' ἐμοί is also good.

917. Not 'his father is called . . .', which would necessitate *ό* πατήρ, but 'Strophios is . . .' For κλῆγεται = ἔστι cf. S. *OT.* 1451, 2 ἐνθα κλῆγεται | οὐμὸς Κιθαιρῶν οὗτος.

918. θυγατρός: sc. Anaxibia, sister of Agamemnon and mother of Pyl.

919. ἀνεψιός γε: sc. σοί.

926. 'The reason why' not 'the cause for which', for ὅτου is necessarily masc. or neut. and cannot = ἡστινος; cf. below l. 1071 (note).

927. οὐδέ, as though something like οὐ βούλομαι ἐγὼ λέγειν had preceded.

930. οὐ πον (interrogative) is not so common as οὐ τι πον (cf. S. *Ph.* 1233, Ar. *Ra.* 522) or οὐ δή (cf. S. *OT.* 1472, *Ant.* 380), but it is correct (cf. E. *IA.* 670, *Med.* 695, *El.* 235) and is preferable to Kvičala's οὐτω γοσοῦντας . . .;

931. Ἐρινύων is trisyllabic; the *v* is consonantal, almost = our 'w', cf. ll. 970 and 1456.

932. ἄρ, as often, = ἄρ. ταῦτα may be taken as = διὰ ταῦτα or as an internal acc. with μαρέις: 'that was the madness you were announced as suffering from, was it (*ἄρα*)?'

*καὶ* (with ἐνθάδε) (ἐν "Αργει, understood from χθονός of 931: 'here too'. Bothe reads [*καὶ*] ἐνθάδ'.

ἥγγέλης; this 2nd aor. pass., formerly thought a solecism in fifth-cent. Attic (see Porson on E. *Hec.* 672), has been found on an inscription from Eleusis of the year 439 B.C. (Meisterh., p. 187). ἥγγέλθης may, however, be right (see *app. crit.*).

934-5. ἡλάστρουν being a metaphor from horse-driving, the reference to 'bits' is natural. However, two objections have been urged against the line: (1) that ἐμβάλλειν is the usual word for inserting a bit, and the ἐπι here has no force; (2) that nowhere else are the Furies depicted as 'driving' their prey, always as 'pursuing' it. Hence Weil, comparing A. *Eu.* 137-9 σὺ δ' αἰματηρὸν πνεῦμ' ἐπονίσαστα τῷ, | ἀτμῷ κατισχναίνουσα, νηδύος πυρί, | ἐπον, reads αἰματηρὸν ἀτμιδ' ἐμβαλεῖν, Herwerden αἰματηρὸν ἀσθμά γ', etc. Some

edd. seek to cure only one 'fault', e.g. Elmsley *στόμιά γ' ἐμβαλεῖν*; Wecklein, *αἰματηρὸν πνεῦμ' ἐπεμβαλεῖν*.

But there is no need to change: *ἐπεμβάλλειν* is a common enough word, and it means 'to insert'. As to *στόμα*—the pursuit of the Furies is in any case metaphorical. Why should not Or., following his sister's lead (*ἡλάστρουν*), slightly change the metaphor? The word occurs in the same context at l. 971.

We might expect a *γε* in answer (cf. l. 919 and 75 note), but it is often omitted, e.g. S. *Tr.* 629 *ῶστ' ἐκπλαγῆναι τούμὸν ἡδονῆ κέαρ* and E. *Alc.* 1084 *ῶστ' ἄνδρα τόνδε μηκέθ' ἡδεσθαι βίω*.

Some edd. following Monk (Wecklein for one) put 932, 3 after 935. This gives good sense, but not so much better as to justify the transposition.

938. *τί χρῆμα δράσειν* occurs again in the MSS. at E. *Ion* 1348 where Musgrave's suggestion *δρᾶσαι* is accepted in the O.C.T. It is probable that Elmsley's similar suggestion should be accepted here. (Monk's *δράσων* is possible.)

*στιγμένον*: the pres. partic. has here a modal force, almost = *στιγμέτον*: cf. S. *Ant.* 61, 2 *γυναῖκε . . . πρὸς ἄνδρας οὐ μαχουμένα* = 'who cannot fight with . . .'

939. *αἰδε*, attracted as usual into the gender of the predicate, *ἀρχαὶ*, may refer back to *θέσφατα* (= *τάδε τὰ θέσφ.*), but more likely = simply *τάδε* and looks forward, as *οδε* generally does, to his story.

940-1. = after my mother's punishment had devolved on me.

942-3. The MSS. *δή γ'* is not impossible; cf. E. *Heracl.* 632, but it is to be suspected here (cf. Denniston, p. 247). With it or with Scaliger's *δῆτ* the MSS. reading, kept in our text, will just translate: 'when . . . had devolved . . . I was driven . . . ; next (*ἐνθεν*) Loxias directed my steps . . .' (Elmsley's *μον* for *μοι* would be a slight improvement—or Hermann's *ἐνθ' ἐμόν*.) But this is very awkward, and we should almost certainly emend. Bauer's *μεταδρομαῖς* (*τ'*) is simple, but one feels that even so *ἐνθεν* or *ἐνθα* is wrong.

Emendations exist in plenty: they follow one of two lines: (1) that of replacing *ἐνθεν* by *ἔστε* (Badham, Köchly (*ἔστ' ἐμόν*), Paley (*ἔστε δή*, with *ἔξεπεμψε* in 943)); (2) that of replacing *ἐστάσ* by *ἔστ' εἰς* and regarding *ἐνθεν μοι* as the corruption of some epithet qualifying *πόδα* such as *ἐμμαρῆ* (Weil. See *app. crit.*). In this case, *ἐπεμψε* having lost its object (for *πόδα* has become an internal acc. with *ἡλαυνόμεσθα*—no comma at *φυγάδες*), we must read *δή μ'* for the MSS. *δή γ'*.

This second method seems decidedly the better.

944. i.e. *〈ῶστε〉 δίκην ὑπέχειν* = so as to stand my trial. For the nameless goddesses cf. S. *OC.* 128 *ἄς τρέμομεν λέγειν*.

945-6. *Ψῆφος* = tribunal. *ἐκ* = as the result of. The crime of Ares was the murder of Halirrhothius, son of Poseidon, for the violation

of his daughter Alcippe. Cf. E. *El.* 1258 sqq.; the story is told in Apollod. 3. 14. 2.

This account of the founding of the Areopagus is not really inconsistent with that of Aeschylus (*Eu.* 681 sqq.), as England points out. Zeus may have tried Ares there, but Athene was the first to establish it as a court for human beings.

947. ἐλθῶν . . . με; cf. ll. 675, 695, and 964. Almost exact parallels are furnished by E. *fr.* 579 πάλαι δή σ' ἔξερωτῆσαι θέλων | σχολή μ' ἀπείργε, and *Hipp.* 22, 3 τὰ πολλὰ δὲ | πάλαι προκόψασ'—οὐ πόνου πολλοῦ με δεῖ.

Demosthenes (20. 158) quotes a law of Draco ordering τὸν ἀνδροφόνον εἰργεσθαι σπονδῶν, κρατήρων, ἱερῶν, ἀγυρᾶς; cf. S. *OT.* 238-40 (proclamation against the murderer of Laius), τὸν ἄιδρ' ἀπανδῶ . . . μῆτ' ἐνδέχεσθαι μήτε προσφωνεῖν τινα, | μῆτ' ἐν θεῶν εὐχῆσι μηδὲ θύμασιν | κοινὸν ποεῖσθαι, μήτε χέρινθας νέμειν.

949. i.e. 'those who felt compunction' or 'those who showed mercy'. For αἰδώς = mercy, cf. S. *OC.* 1267, 8 ἀλλ' ἔστι γὰρ καὶ Ζηνὶ σύνθακος θρόνων | Αἰδώς, E. *Alc.* 981 οὐδέ τις ἀποτόμου λήματός ἔστιν αἰδώς, etc.

951. 'And by their silence they kept (lit. "framed", "contrived") me speechless'. For this treatment of a murderer cf. A. *Eu.* 448 ἀφθογγον εἶναι τὸν παλαιμάνιον (τὸν φονέα, schol.) νόμος. It is, however, very doubtful whether ἀπόφθ. can mean speechless, since, as Weil points out, it is only when compounded with substantives that ἀπό = a privative (e.g. ἀπόθεος, ἀπόπολις). Hermann's ἀπρόσφθεγκτόν μ' should probably be accepted, or perhaps Wilamowitz' προσφθεγκτόν meaning 'they kept me addressed in silence', i.e. 'not spoken to'. Mekler's ὅπ' ἀφθεγκτόν is palaeographically likely, but 'rendered me a speechless voice' is an odd expression.

952. Scaliger's αὐτῶν, accepted by Hermann, should probably be read; but in any case γενοίμην is odd and a suggestion of Professor Housman's, διαιτός τ' ὀναίμην, is very attractive.

953-4. i.e. instead of the communal bowl each had his own χοῦς. Cf. A. *Ch.* 291, 2 οὔτε κρατῆρος μέρος | εἶναι μετασχεῖν, οὐ φιλοσπόνδου λιβός. εἴχον ἡδ. = 'took their pleasure', i.e. 'feasted'.

Schöne's transposition of these two lines after 950 has been almost universally accepted. In the first place it gives further point and explanation to μονοτράπεζα, in the second it causes πώματος to follow μέτρημα βακχίου as it almost certainly should. Weil adopts the transposition and reads σιγῇ τ', ἐτεκτήνωτο τ' ἀφθεγκτόν μ', with no stop at ἡδονήν, i.e. 'both themselves feasted in silence and kept me speechless'; but the τε after σιγῇ (= αὐτοὶ τ' εἴχον ἡδ. ὥνην) is badly misplaced.

For this aetiological myth see Ath. 10. 437 c (it is mentioned also in a schol. on Ar. *Eq.* 95). It is intended as an explanation of the feast of Χάρης, held on the second of the three days of the larger festival of the Anthesteria. At this feast apparently each

participant had his own table (*μονυτράπεζα*) and a separate *χοῦς* of wine in place of the communal *κρατίρ*.

*μέτρημα πληρώσαντες*: a curious use of *πληρώω* (cf. l. 306 above). An English (or ? Scots) parallel may be seen in Stevenson's *New Arabian Nights (The Suicide Club)*: 'the Prince signified in the affirmative, and the other immediately filled some of the spirit into a tumbler'.

957. There is no point in Wecklein's *μεταστενάζων*—a non-existent verb which he coins on the analogy of *μεταστένειν*.

For Herwerden's excision of the whole line there is much to be said; Or.'s outspokenness contrasts strangely with his previous euphemisms. It may well have been inserted by a scribe desirous of (wrongly) particularizing *εἰδέναι*.

*οὐνεκ'* with *εἰδέναι*, not *στενάζων*; 'pretending not to have it on my conscience that I was . . .' Köchly's *λάθρα* for *μέγα* would greatly help the sense. Without the line *εἰδέναι* would have a backward reference and mean 'pretending not to notice their treatment of me'.

958-60. Many have thought these lines spurious. They certainly seem a little unnecessary to an Athenian audience.

960. *χοῖρος ἄγγος* = a pot holding a *χοῦς*. A *χοῦς* (which equals about 5½ pints) contained 12 *κυτύλαι*. 12 *χόες* = a *μετρητής* or *ἀμφορεὺς* (about 9 gallons).

For this use of *τιμᾶν* cf. l. 54.

961. MSS. *δίκην τ'*. If this be the correct reading it is the one and only case in which Eur. elides at the end of the line. Soph. avails himself of this licence some eight times. Paley would read *δίκην | ἔστην τ'*; i.e. 'when I came . . . and stood . . . Phoebus saved me' (with no stop after 'Εριύων). But Elmsley's correction, [τ'] *ἔστην . . . εἰπὼν* ⟨δ⟩, with a full stop at 'Ερινιών, should probably be accepted as it is in our text.

962. The two *βάθρα* here mentioned are the *λίθοι ἀργοί* on one of which (the *λίθος ὑβρεώς*) stood the accused, while the accuser stood on the *λίθος ἀναιδείας* = the stone of implacability (Paus. 1. 28. 5).

963. *⟨λιθοῦστα⟩* as though *ἔστημεν*, not *ἔστην*, had preceded. A similar constr occurs at E. *Ph.* 53, 4 γαμεῖ δὲ τὴν τεκοῦσαν, οὐκ εἰδὼς τάλας, | οἵδ' ἡ τεκοῦσα (εἰδνία) παιδὶ συγκοιμαμένη. Markland's *ἡ παρῆν* is attractive.

964. For *εἰπὼν . . . με* cf. l. 947 and note. (It will be observed that with Paley's *δίκην | ἔστην τ'* (see note on l. 961) this grammatical peculiarity would not occur, as l. 964 would fall within the ὡς (l. 961) clause.) For *εἰπὼν . . . ἀκούων θ'* cf. E. *Heracl.* 181, 2 ἄναξ, ὑπάρχει μὲν τοδ' ἐν τῇ σῇ χθονί, | εἰπεῖν ἀκοῦσαι τ' ἐν μέρει πάρεστι μοι. Some have taken Apollo as subject of these participles which must refer to the accused, not to his advocate.

965. *μαρτυρῶν* = being my advocate. We might say 'witness to character'.

966. Seidler's *διερρύθμιζε* = arranged in order, scarcely gives the

meaning we want, and except for its possible use in this passage it is a late word. If, however, it is not right here, it is difficult to understand P's corrupt reading. L's διηρίθμησε certainly gives good sense.

ἀλένη = χερί is, I believe, impossible. E. Ba. 1125 quoted as a parallel is a line of very uncertain reading and meaning (MSS. ὠλέναις, Kirchhoff ὠλένης), and citations from the notorious Lycophron (e.g. 205 and 1183) are pointless where Euripides' practice is in question. Mähly's ἡγεμών or F. W. Schmidt's εὐμενής are possible, though feeble. Better is Kvičala's Παλλάς ὅδε δὴ | νικῶν [δ'] ἀπῆρα.

For ἵστας ψήφους cf. E. El. 1268, 9 νόμος . . . νικᾶν ἵστας ψήφοισι τὸν φεύγοντ' ἀεί.

967. 'I came off victorious in my murder trial'. πειρατήρια is an internal acc. going with νικῶν.

The whole story of the trial and the consequent acquittal is to be found in A. Eu. 566–753.

969. Lit. 'marked out for themselves a holy place by the very scene of the voting'. Markland's ὥρισάν γ' (on the ground that Eur. uses the active, not the middle, in this sense) is unnecessary. The middle is so used in E. fr. 696, 1, and in any case one wants the middle here—'marked out for themselves'.

ψῆφος = place of voting. Cf. l. 945 and such common Grecisms as ἰχθῦς = fish-market.

· ἔχειν is epexegetic.

Note that Eur. here, in order to provide a reason for Or.'s journey to Tauris, departs from Aeschylus' version, according to which *all* the Erinyes δίκη ἐπεισθησαν.

970. νόμῳ much the same as δίκῃ in 968. Wecklein suggests θεᾶς. For Ἐρινύων trisyllabic cf. 931 and 1456.

971. ἄιδρύτοισιν ('vagabond') seems the better form. For ἡλάστρουν cf. l. 935 above (and note).

972. Φοῖβου πέδον, i.e. the τέμενος of Apollo at Delphi; cf. A. Ch. 1036, Ar. Pl. 772.

ἀὖ, not 'again', but, as usual, 'in turn', almost 'next'.

973. νῆστις βορᾶς; cf. l. 80 above and note.

984. No difference of meaning is intended between σῶσον and ἔκσωσον. Eur. often couples the simple and the compounded verb without change of sense, cf. Andr. 459 κτείνεις μ'. ἀπόκτεινε; Hec. 982 φίλη μὲν εἰ σύ, προσφιλές δέ μοι τόδε; Ion 1533, 4 ἔκπεφυκέναι; πεφυκέναι μὲν οὐχί; Tr. 892 αἱρεῖ γὰρ ἀνδρῶν ὅμματ, ἔξαιρεῖ πόλεις; El. 1096 εἰ γὰρ δίκαι' ἔκεινα, καὶ τάδ' ἔνδικα; Or. 181 διοιχόμεθ', οἰχόμεθα. So, also, Soph.: e.g. OT. 133 ἐπαξίως γὰρ Φοῖβος, ἀξίως δὲ σύ; Ant. 898 φίλη μὲν ἤξειν πατρί, προσφιλής δὲ σοι.

986. θεᾶς. Synesis is rare in the fifth foot, cf. Descroix, *Trim. iamb.*, p. 33.

987–8. Taking Canter's ἄγει, as our text does, we must suppose

either that ἐπιζέω here uniquely governs an acc. in the sense of 'boils up against' for which the dat. is the usual case, cf. E. Hec. 583 δεινόν τι πῆμα Πριαμίδαις ἐπέζεσεν, or that the τε is badly misplaced (for τό τε Ταντ.).—so badly, indeed, as to be impossible.

Alternatively we might accept Hartung's δεινήν τις ὄργην . . . | . . . διὰ πόνων [τ'] ἄγων (with ἐπέζ. transitive, as at E. Cyc. 392); or even Rauchenstein's ἐπέζεσ' ἔσ. For such a division cf. S. Ph. 626, 7 εἰμ' ἐπὶ | ναῦν. Eur. seldom ends a line with a preposition governing the first word of the following line, though in three places he ends a line with a genitive governed by a prepositional adverb at the beginning of the next line (Or. 1216, 7 δόμων | πάρος; IA. 610, 1 ὁχημάτων | ἔξω; ib. 1532, 3 δόμων | ἔξω); but in face of El. 852, 3 ἵπτο | γέροντος this division cannot be called impossible. Herwerden would read ἐπιζαρεῖ (ἐπιζαρέω = ἐπιβαρέω, oppress—a word which occurs at E. Ph. 45, 6 ὡς δ' ἐπεζάρει | Σφιγξ ἀρπαγαῖσι πόλιν and Rh. 440, 1 ἀλλ' οἴα πόντον Θρήκιον φυσήματα | κρυσταλλόπηκτα Παιόνιας τ' ἐπεζάρει (MSS. ἐπεζάτει).

989 sqq. The μέν is answered by the δέ in 995. 'I have the *will*, and had it before your arrival, to be . . . but I fear I may not be able to elude . . .' ἔχω here is (*pace* Weil) the correct tense. That Iph. should state in combination a wish to be in Argos (which she is not) and to see her brother (which she is doing) is not particularly strange, especially as, until its fulfilment, she *had* the latter wish.

The δ' in 991 is purely copulative.

Editors have, however, taken great exception to the whole passage.

Weil proposes ποθεινόν for πρόθυμον and translates 'Ce que je souhaitais avant ta venue, je le tiens', which makes Iph. say that she is in Argos.

Kochly's transposition (in which he was followed by Nauck) of 999-1003 after 993 gives good sense *as far as 1003*, but leaves the thought-sequence of 1003 and 994 unintelligible.

Wecklein supposes a lacuna after 993 in which occurred a passage with the sense 'But I do not know how it could be done. I will certainly steal the image for you and help you in your escape.'

He points out that there is a lacuna after 1014, which, supposing a lacuna here, makes it look as though the archetype had had 21 + (say 24) lines to a page and one page (i.e. two sides) had been torn at the bottom. For the theory of a 24-line archetype see note on l. 1380 below.

Markland's γγενέσθαι (for γενέσθαι in l. 990) would be a very slight change. It might well be adopted. [But see E. HF. 729 βρόχοισι . . . γενήσεται.] Otherwise *nil mutandum*.

992. England keeps the MSS. κρανοῦντι, believing it to be an

alternative pres. form 'with a desiderative force'; cf. E. *Ph.* 765, *Or.* 940, and *IT*. 291 (as quoted in Long. περὶ ὑψ. 15—κτανεῖ).

If it is to be emended there is little to choose between Hermann's *τοῖς κτανοῦσι* (generalizing plur.), Elmsley's *τῷ κτείνοντι*, and Heath's *τῷ κτανόντι*.

**993.** Most edd. alter either this θέλω (to e.g. Paley's *ποτε* or Markland's *πάλιν*: cf. S. *Ant.* 163 ὡρθωσαν πάλιν), or that of 991 (to e.g. Musgrave's *ἀλλως*), but the MSS. are almost certainly right. The repetition of a word is quite in Eur.'s manner: cf. E. *Hipp.* 327 κάκ', ὁ τάλαινα, σοὶ ταῦδε, εἰ πεύσῃ, κακά; *Ba.* 963 μόνος σὺ πόλεως τῆσδε ὑπερκάμνεις, μόνος; *IA.* 1026 ποῦ σ' αὐθίς ὄφομεσθα, ποῦ; *Rh.* 579 θρασὺς γάρ "Εκτωρ νῦν, ἐπεὶ κρατεῖ, θρασύς.

**994.** This is not nonsense as many edd. have thought. Iph., in helping Or. to escape, *would* 'free' her 'hand from his slaughtering', because, if Or. remained in Tauris, she would be obliged by the king to sacrifice him. England, taking further exception, oddly enough, to the mixture of number in *ἀπαλλάξαιμεν . . . σώσαιμι*, reads ὁρθῶσαι πάλιν. *σφιγῆς . . . χεῖρ'* ἀπαλλάξαι θέλω | *σώσαι τ' ἐς οἴκους*; taking γάρ as = 'to wit', and the infinitives as explanatory of the preceding ones, *μεταστήσαι* and *ὁρθῶσαι*. I cannot see how this solves what he feels are the main difficulties, viz. (1) what Iph. means by 'freeing her hand from Or.'s slaughtering'; (2) the 'tautology' of *νοσοῦντά τ' οἴκον ὁρθῶσαι θέλω* and *σώσαιμι τ' οἴκους*.

**995.** ὅπως λάθω δέδοικα seems to stand for οὐκ οἶδα ὅπως λάθω καὶ δέδοικα μὴ οὐ λάθω. England's *τὴν θεὸν δὲ πῶς λάθω*; or Wecklein's οὐκ οἶδα for δέδοικα, are both good.

**996-7.** κενάς with ἀγάλματος. *κρηπῖδας* = pedestal. An odd plural. England suggests that the pedestal took the form of steps.

**998.** 'And then of course I shall die.' But the δέ is odd. Köchly omits it.

ἐνεστι = in sense ἐνέπται, which Badham wishes to read.

λόγος = explanation or excuse; cf. Dem. 1. 6 οὐδὲ λόγος οὐδὲ σκῆψις ἔθ' ὑμῖν . . . ὑπολείπεται, and below, l. 1358.

**999.** If we keep the MSS. and introduce no parenthesis the literal translation must be 'but if this (the acquisition of the statue and my escape) is one thing all together', i.e. if we succeed in both these things together. *τοῦτο*, though referring to a plural (or strictly speaking a dual) subject, viz. τὸ ἀγαλμα φέρειν καὶ ἐμὲ ἀγειν, is correct and Markland's *ταῦτα* should not be accepted. It is only another case of the assimilation of the subject into the number of the predicate, ἐν τι (cf. E. *Or.* 1192 πᾶν γάρ ἐν φίλον τόδε for πάντες γάρ οἶδε ἐν φίλον). But of ἐν τι, in this sense, and ὅμοῦ one is redundant.

With Prof. Murray's parenthesis we should presumably translate 'but if—it is one possibility—this (i.e. these two things) occur(s) at the same time'. In this case surely *ταῦθ'* should be

accepted?—unless indeed we take it ‘but—if one thing, namely this occurs . . .’, which would be even worse.

Several likely emendations have been proposed; e.g. F. W. Schmidt’s ἀλλ’ εἰ μὲν ἡμῖν ταῦθ’, or Wecklein’s ἀλλ’ εἰ μὲν ἔσθ’ γε ταῦθ’, i.e. if there is a possibility of these things happening together, or Paley’s ἀλλ’ εἰ μὲν εἰς ἐν ταῦθ’ (less well—for εἰς εὐ = διανοῦ).

1000-1. The futures of the MSS. are parallel to *τοῦτο* (or *ταῦτα*) *γενήσεται* in 999, and must fall within the protasis; the apodosis does not begin till *τὸ κυρδίνευμα*. But futures where we should expect explanatory infinitives are strange and Bothe proposed *οἵσειν . . . ἄξειν*. Alternatively there is much to be said for Weil’s *ἄγαλμά τ’ εἰ σύ*; we do not need both *οἴσεις* and *ἄξεις*.

1002. *τούτου* = *τοῦ ἐπὶ νέως ἄγεσθαι*. The sentence is, something of a truism. Weil proposed *τοίτω δὲ χωρισθέντ’(ε)*, accus. absolute = ‘these two things (i.e. acquisition of the statue and escape of Iph.) being inconsistent’. This gives good sense if the Greek can really mean this, which is doubtful.

1004-5. Kirchhoff’s first suggestion (see *app. crit.*) restores the grammar and gives good sense, though *σ’* is rather far separated from *σώσασαν* which governs it. His second suggestion involves putting a comma at *χρεών* also and taking *σώσαι* as governed by *φεύγω*. For *φεύγω* + infin. = to shrink from, cf. E. *HF.* 1072-4 *τὸ φάσις ἐκλιπεῖν . . . οὐ φεύγω, Andr.* 56, 7 *τοῦνομ' οὐ φεύγω τόδε | καλεῖν σε, Tr.* 891 *όραν δὲ τήνδε φεύγε*. With our text *φεύγω* may be taken as absolute = I do not shrink (cf. S. *Ant.* 580 *φεύγοντι γάρ τοι χοὶ θρησκεῖς*), or as governing *θανεῖν* understood.

*οὐ γάρ ἀλλ’* = ‘for *(I need)* not *(trouble about my death)*; no (*ἀλλά*), a man . . .’

*Θανῶν* has sometimes been taken as a gloss on *φροῦδος*, but cf. E. *fr.* 736. 6 *ὅταν τις ἐκ δύμων ἀνὴρ θάνῃ*.

For the sentiment cf. E. *IA.* 1394 *εἰς γ’ ἀνὴρ κρείσσων γυναικῶν μυρίων ὄραν φύος*.

1008. Cf. E. *Or.* 1039 *ἄλις τὸ μητρὸς αἷμ’ ἔχω*’ *σὲ δ’ οὐ κτενῶ*.

*κοινόφρων σοι* = no more than *κοινῆ σύν σοι*; cf. E. *Ion* 577 *στειχε κοινόφρων πατρί*.

1009. Musgrave’s *ζῶν* for *ζῆν* and Dunn’s *θανεῖν λαχών* are quite unnecessary. The slight variation in the construction is easy and natural.

1010-11. The MSS. reading (taking L P’s *εἰ* in 1011; see *app. crit.*) can only be translated by regarding *οἶκον* as = not Argos but “*Αἰδης*, the last ‘home’, and *ἐνταυθοῖ* as referring proleptically to it. ‘And indeed I shall be coming “home” *(even)* if I come there by violence (lit. “fall thither”), if I stay here with you in death.’ This has a definite meaning and is not tautological; but the double protasis is awkward and *ἐνταυθοῖ πέσω* next to impossible. Taking *οἶκον* = Argos we at once have a tautology with the preceding sentence. For this reason, if for no other,

the lines were rejected—probably rightly—by Dindorf and others. If, with this, the natural, interpretation of οἴκον and the reading ḥ in 1011, ἐνταυθοῖ is kept, we must accept Hermann's περῶ (as our text does) and Canter's ἄξω . . . σ'. Apart from the tautology mentioned above this gives good sense. But ἐνταυθοῖ, though used several times by Aristophanes and therefore presumably Attic—Elmsley said it was not—is nowhere else used in tragedy, and is, as Prof. Murray suggests, suspect. It is better, therefore, to alter not πέσω but ἐνταυθοῖ; e.g. Weil's ἦνπερ . . . ἔνθεν ἐκπέσω = 'if I escape hence' (cf. A. *Eu.* 147 εἰς ἀρκύων πέπτωκεν . . . ὁ θῆρ). But all these three lines of interpretation involve a common difficulty, viz. the καί in καντός which has no point at all. Much better, therefore, is Markland's μαντός (= μὴ αὐτός), with the easy change of K to M. Adopting this, and taking ἐνταυθοῖ πέσω = die here, Hermann made no further change, and it is true that with ḥξω we can understand μετά σου from the ḥ clause. 'No (δέ); I will come home (with you), if I do not die here, or . . .' But even if ἐνταυθοῖ is correct as a form it cannot (pace Hermann) mean 'here'. We should therefore accept in its place something like Goram's ἐν Ταύροις or possibly ἐν ταύτῃ or ἐνθ' αὐτοῦ (cf. II. 8. 207 αὐτοῦ . . . ἔνθα and S. *OC.* 78 ἐνθάδ' αὐτοῦ). The best reading, then, if we keep the lines, is ἄξω δέ σ' (or possibly ḥξω δέ γ'—understanding (μετά σου)) ἦνπερ μαντός (?) ἐν ταύτῃ πέσω . . . ḥ σου . . . But the two lines may well have been put in by a scribe or an actor 'to augment the nobility of Orestes' (Page, *Actors' Interpolations*, p. 78).

1014. See *app. crit.* ἐς ΙΙ. does not, of course, violate the final cretic rule; on the other hand κομίζειν and other such verbs are often used by the tragedians with an acc. of the end to which. Kirchhoff first showed that there was here a lacuna. ἐθέσπισε cannot govern εἰσιδεῖν for Apollo had given no such order. Musgrave's ḥγ' ἰδεῖν (= καὶ πῶς ἀν μ' ḥγειν ώστ' ἰδεῖν) is possible but unlikely. The contents of the lacuna must have consisted of further proofs that the gods were on the would-be fugitives' side in thus allowing Or. to reach Tauris and see Iph. once more. From the words ἄπαντα συνθεῖς we may imagine the lacuna to have been a considerable one. (See note on l. 993.)

1018. τῷδε νοσεῖ (Markland's excellent correction of the MSS.'s nonsensical νόει) = 'suffers from this'. Cf. E. *IA.* 965, 6 εἰ πρὸς Ἰλιον | ἐν τῷδ' ἔκαμψε νόστος, and *ib.* 1403 τὸ τῆς τύχης δὲ καὶ τὸ τῆς θεοῦ νοσεῖ. The stress falls on λαβεῖν θ': *escape* may be comparatively simple; the real difficulty will be *escape with* the image.

1019. The MSS. ḥ δὲ βούλησις, kept in our text, is intolerably weak: 'the wish is here'. We may accept Markland's convincing emendation ḥδε βούλευσις: i.e. τῷδε ἐστὶν ḥ β., with the usual assimilation of gender in the subject (see note on l. 939): 'this is what we now have to discuss'.

1020. Markland's *ἀρ' οὐν* gives a smoother start to the stichomythia and may be right. Wecklein accepts it.

1021. *ἐπήλυδας* is the subject. *ξενοφονέν* here = 'to murder one's host'. The king is, according to Greek ideas, Iph.'s 'host' if not also Or.'s.

1023. Or. has said 'if the king's murder will save us it must be dared'. Iph. answers in effect 'yes, but it is not *decent*—though I recognize and admire the daring of your suggestion'. *οὐκ ἀν δύναιμην* = 'I couldn't do it'. For *δύναμι* in a moral sense cf. S. *Ant.* 686 *οὐτ' ἀν δύναιμην . . . λέγειν*. Any change like Stadtmüller's *σθένοιμεν* or Wecklein's *δύναιο* is one for the worse.

1025-6. To render 1025 even intelligible we must accept Brodaeus' *ἐκσωθεῖμεν* (see *app. crit.*) and probably Dindorf's *σκότον* (the 2nd decl. form of this word being the one used in trag.). But *σκότον λαβόντες* = 'taking advantage of darkness' is odd. 1026 is frigid and the cynicism of *κλεπτῶν* (despite the *κλοπᾶς* of l. 1400) intolerable. Further, the couplet divides 1024 awkwardly from 1027. It should almost certainly be regarded as an actor's insertion and excised as such. So Markland and others.

1027. The *φύλακες* themselves can scarcely be called *ἱεροί*, though in Homer we find *φυλάκων ἱερὸν τέλος* (= band), *Il.* 10. 56 and *ἱεροὺς πυλαρούς*, *ib.* 24. 681. We had better read Markland's *ἱεροφύλακες* [the word occurs in an inscription and is used by Dionysius Halic. (L & S)] or Dobree's *ἱεροῦ φύλακες*.

1030-1. These two lines have been before now suspected as an interpolation. Certainly 1032 would follow after 1029 more easily than it does after 1031.

Many emendations have been suggested for the MSS. *ἀνίατο* (= 'your troubles'), e.g. *ἀτυχίατο* (Kayser), *ἄλαισι* (Goram), *σαῦτι μανίατο* (Kirchhoff). The latter two, though both Weil and Wecklein accept *μανίατο*, are not only unnecessary but deleterious. Iph. proposes to turn to good account not Or.'s madness but his bloodguiltiness.

*σοφίσμαστον* is either an adverbial dat. = 'cunningly', or more probably it is in apposition to *σαῖς ἀνίατο* = 'as a trick'.

1032. For the thought Wecklein cites E. *Hipp.* 480, Ι ἡ ταρ' ἀν ὁψέ γ' ἄνδρες ἐξένροιεν ἄν, | εἰ μὴ γυναικες μηχανάεις ἐνρήσομεν.

For this use of *γάρ* (= 'clearly') see Denniston, p. 75, 'your suggested *σοφίσματα* do not surprise me, for . . .' ; or, if we excise 1030, Ι, 'I am not surprised that you have an *ἐξένρημα*, for . . .'

1035-7. i.e. *λεξομεν ως οὐ θέμις* {*εστί*} θειεν {*σε*} . . . οὐ καθηρεύ ὅντα. Reiske's *σε* for *γε* and *χώς* for *ώς* may be right.

*τὸν αἰτίαν ἔχουσ;* may mean 'urging what excuse?' though *ἔχειν* is scarcely the verb we expect. I believe myself that Reiske's *ἔχονθ* is what Eur. wrote = 'as open to what charge'. *ἔχονθ* might well not be understood by a careless or stupid scribe, and so altered to the simple *ἔχουσ*. If we adopt this, we must also take his *σε* for *γε*.

Such emendations as Weil's *τίν' αἰτίαν σχοῦσ'*; ὡς ὑπ. τι δή are no improvements on the MSS., while Markland's . . . *σχοῦσ'*; *οὐχ* ὑπ. τι γάρ (= for I cannot imagine anything that would be a reasonable *aitia*) is even less likely.

*τὸ δ' ὅστιον δώσω φόβῳ.* Though kept by the far from conservative Wecklein this *φόβῳ* seems to me impossible. It is generally explained by taking *δώσω φόβῳ* = 'I will alarm' (lit. 'give to fright'; cf. E. *Ph.* 994 *δειλίᾳ διδωσι* = 'gives to cowardice' and so 'makes cowardly') and *τὸ ὅστιον* = 'religious scruples' (cf. E. *Hipp.* 656 *τούμον* . . . *εὐσεβέσ* = 'my holiness'). With this we must supply *(τῶν Ταύρων)*. It has also been taken as = 'I will attribute (my) scruples to the fear (of causing an *ἄγος*)'. This gives good sense, but it is scarcely justifiable as a translation of the Greek.

The simplest emendation is the Aldine ed.'s *φόνῳ* '⟨I shall say (λέξομεν understood from above) that⟩ I shall (= can) devote ⟨only⟩ what is pure to sacrifice'.

Other emendations are either not very satisfactory in sense like Tyrwhitt's *ὅντα σ'*, *ἀνόστον δὲ τῷ φόνῳ* or Musgrave's *ὅντα, τόδε σ' ὀνειδίσω, φόνῳ*, or else they depart too far from the MSS. like Mähly's *θύσω μόνον*.

1038. *μᾶλλον* = the more, i.e. the easier, for your suggested line of action. *ἀλίσκεται* is another present with fut. meaning (e.g. *φεύγω* in l. 1004).

1039. *βουλήσομαι* = '⟨I shall say⟩ I shall require . . .' For this use of *βούλεσθαι* cf. E. *Med.* 259 *τοσούτον οὖν σου τυγχάνειν βουλήσομαι.*

1040. Or. means 'that will not help us to get the statue; for it will still be in the temple'. With *ἐν δόμοισι* we must understand *ἔστι* = *ἔσται*.

Many editors have altered *ἔφ'* φ *πεπλ.* to e.g. *ἔφ'* ὅπερ *ἐπλεύσαμεν* (so Weil—though he prints the MSS. reading in his actual text), or *ἔφ'* *οὐκπεπλεύκαμεν* (= *ἔφ'* ὁ *ἐκπεπλ.*) (Herwerden), or *δόμοισιν* *ἔφ'* ὁ *πεπλεύκαμεν* *βρέτας* (Wecklein). It is true that it is good Greek to say *πέπλευκα* *ἐπί τι* = 'I have sailed to get something', but it is also good Greek to say *πέπλευκα* *ἐπί τινι* = 'I have sailed with the idea (or intention) of getting something'.

1041. *ἔρω νίψαι* must mean 'I will say I have washed it', and to make it stand for *ἔρω βούλεσθαι νίψαι* is awkward. Madvig's *νίψειν* is better. But I believe, with F. W. Schmidt, that *ἔρω* is a gloss (e.g. *ἔρω* *ὅτι βουλήσομαι ἀγνίσαι καὶ νίψαι*) which has got into the text and ousted some such word as *χερί*. If we accept this, the comma after *ὡς* must be deleted.

1042. *ποῦ*, the usual pregnant construction 'whither will you take it to wash it?' Cf. S. *Ph.* 1211 *ποῖ γὰς*; after *πατέρα ματεύων*.

*πόντου, κτλ.*, 'do you mean the spray-swept (lit. wet) inlet of the sea?' But *πόντου* in this emphatic position after the *πόντου*

of 1039 is awkward. Iph. has already said she means the sea. Also ἐκβολὸν = creek (= outbreak of sea into the land) is without parallel and in any case unlikely. Eustathius' remark (1405. 49 = 40. 44) that Eur. uses the word as = δέξιν ἀκρωτήριον, even if it applies here, does not help without our having recourse to emendation, for one does not wash an image or anything else on a promontory. If we are to pin our faith to Eustathius we must accept some correction of εἴπας like ή παρ' ('at the foot of the sea-cliff?'). Weil suggests τόνδε (he thinks πόντου has got in from 1039) νοτερὸν ή παρ' ἐκβολὸν; Wecklein, more boldly, ποῦ δῆτα πόντου νίπτρον; ή παρ' ἐκβολὸν; 'where in the sea (cf. ποῦ γῆς) is this washing place? Near the promontory?'

Discarding Eustathius' statement (at least as applying to this line) we must emend ἐκβολὸν to e.g. ἔμβολον and read something like Tournier's ποῦ δῆτα; πόντου νοτερὸν ἥπερ ἔμβολον; though πόντου ἔμβολον = 'a tongue of the sea' is very doubtful.

For εἴπας = 'do you mean' cf. E. *Alc.* 520 πότερα θανούστης εἴπας ή ζώσης ἔτι; and *Sapp.* 602 διὰ δορὸς εἴπας, ή λόγων ξυναλλαγῶν;

1043. 'Yes, where . . .' without γε. Cf. l. 75 note.

1046. ήμιν: ethic dat. φόνου may be right, 'what part will he be supposed to have taken in the murder?' Many alternatives have been suggested: e.g. πόνου, δύλου, τόπου; but by far the best is Winckelmann's χοροῦ, as we might say 'what part in the game will he be supposed to have played?' Cf. Pl. *Euth.* 279 B τὴν δὲ σοφίαν ποῦ χοροῦ τάξομεν; cf. E. *El.* 668 where Wecklein suggests a similar χοροῦ for the MSS. φόνου.

1047. λέξεται used as a passive. ἔχων: there is no need to take Kirchhoff's ἔχειν. Verbs of speaking are often used with participles in the sense of to speak of a person as being or doing something; e.g. A. *Ch.* 682 τεθνεώτ 'Ορέστην εἰπέ, S. *OC.* 1580 λέξας Οἰδίπουν δλωλότα, E. *El.* 687 μηδέ με ζῶσαν λέγε, *Hel.* 537 νιν εἶπε σεσωσμένου.

1048. ἄνακτος has a double constr.: (1) after λάθρα (cf. S. *OT.* 787, 8 λάθρα δὲ μητρὸς καὶ πατρὸς πορεύσομαι | Πνθώδε), (2) as subject of the gen. absol. ἄνακτος εἰδότος.

1049. The Aldine ed. has σε for γε whence Canter conjectured σφε. This is unmeterical. We might read οὐ σφε γάρ λάθοιμι γ' ἄν. Blomfield *vix* for γε.

1051 sqq. These few lines have been variously attributed by some editors, while others (e.g. Weil) have supposed a lacuna after 1051, giving 1052 to Iph. and 1053-5 to Or.

There seems to me no need to tamper with the MSS. attributions, or to suspect the text. Or. says (1050) 'my ship is ready'. Iph. answers 'yes, indeed ( $\delta\eta$ ), the rest (i.e. everything that has to be done after I have got you and the image on board) *you* must look after'. Or. then remarks 'there is one thing we must do: secure the silence of the chorus ( $\tauάσδε$ )'. He

then turns to Iph. and asks her to see to this. For such a fear of betrayal by the chorus cf. E. *Or.* 1103, 4 Πυ. σίγα ννν' ὡς γνναιξὶ πιστεύω βραχύ. *Op.* μηδὲν τρέσσης τάσδ'. ὡς πάρεισ' ἥμιν φίλαι.

1055. Keeping the words of the MSS. we must punctuate as in our text (Verrall), for τὰ ἀλλα συμβαίη cannot stand for τὰ ἀλλα ἀν συμβαίη. Markland's ἵσως ἀν πάντα is grammatical, but the sense is feeble. Some editors (e.g. Monk) cut the line out altogether.

1057-8. τάμ' . . . ἐστιν = ἐγώ εἰμι; the infns. are epexegetic. Editors compare Pl. *Prot.* 313 Α ἐν φ πάντ' ἐστὶ τὰ σά η εῦ η κακῶς πράττειν where ἐστὶ τὰ σά = εἶ σύ.

The καὶ in 1058 joins the two halves of the second alternative: μηδὲν εἴναι καὶ στερηθῆναι. It does not so much mean 'and' as 'i.e.': cf. l. 1376.

The καὶ of 1057 is suspicious. Köchly reads ὡς, which gives much better sense. Note the MSS. ὡς in 1056.

1059. An alternative emendation (see *app. crit.*) is Markland's φίλης τ' ἀδελφῆς φιλτάτου. Paley rejected the whole line.

1061. Cf. E. *Hél.* 329 γυναῖκα γὰρ δὴ συμπονεῖν γυναικὶ χρή.

1064. For the not uncommon and very idiomatic constr. καλόν . . . δτῷ see l. 606 and note.

The πίστις of the MSS. was no doubt originally a gloss. Schöne read δταν πιστὶς παρῇ (sc. αὐτῇ).

1066. γῆς πατρός νόστον; cf. *Od.* 5. 344, 5 νόστον | γηῖης Φαιήκων, and E. *Cyc.* 108 πορθμὸν . . . πατρός χθονός, and l. 1112 below. The acc. νόστον of our text (= MSS.) is next door to impossible; see *app. crit.* Heath's νόστος should be accepted though not necessarily his μένει. νόστος and θανεῖν are the two alternative aspects of the τύχη.

1069. There seems no reason to suspect σὲ καὶ σέ. Reiske's σεμνῆς and Elmsley's ικέτις are utterly unnecessary. The motive underlying their suggestions, as is apparent from the note of Wecklein (who accepts ικέτις), is the desire to have Iph. address only the coryphaeus. But (1) πρός σε δεξιᾶς . . . ίκνοῦμαι, σὲ δὲ . . . παρηίδος . . . cannot really stand for ίκνοῦμαι σε πρὸς δεξιᾶς καὶ παρηίδος. Moreover, τί φατέ; τις ὑμῶν (1072) makes it clear that she has appealed to more than one person. (2) Why should Iph. not address individual members of the chorus? As England remarks 'these customary formulas of entreaty do not necessarily imply that Iph. goes down into the orchestra to touch the limbs, etc., mentioned'. Hermann further points out that, taking σέ of 1068 as addressed to the coryphaeus, we can suppose the three σέ's of 1069 addressed to the three front-rank members of the chorus arranged κατὰ ζυγά.

1070. Wecklein's suggested γονέων going with τῶν . . . φιλτάτων (for γονάτων which goes closely with παρηίδος) is not unlikely, especially in view of the τε καὶ. With the reading of our text the punctuation should be παρηίδος γονάτων τε.

1071. ὅτῳ for οἵτινει is perhaps defensible as having a general reference; cf. S. *EI.* 770, Ι οὐδὲ γὰρ κακῶς | πάπχοντι (= πιστούσῃ) μῖσος ὡν τέκη πρυσγίγνεται. Cf. above l. 926 (note).

Monk's εἴ τῳ is certainly more idiomatic. But most editors reject the line, pointing out that the chorus is composed of virgins (l. 130 πόδα παρθένου). A 'silly-clever' scribe might well compose the line in explanation of τῶν ἐν δ. φιλτάτων.

1072-3. There is little to choose between accepting Musgrave's θέλειν (see *app. crit.*) and explaining as = τίς φησὶ θέλειν ταῦτα ἢ τίς φησιν οὐ θέλειν; and keeping the MSS. θέλει, taking the sentences as = τίς φησίν ('who agrees?'), ἢ τίς οὐ θέλει ταῦτα; In either case φθέγξασθε is parenthetic. Nauck put a mark of interrogation after θέλει and read δῆτα for ταῦτα.  
αἰνουσῶν (ὑμῶν).

1075. μόνον is often so used with imperatives; see L & S<sup>9</sup> under μόνος B. II.

1078. δναισθε μύθων = 'bless you for those words!'; cf. S. *OC.* 1042, 3 δναιο, Θησεῦ, τοῦ τε γενναιού χάριν | καὶ τῆς πρὸς ἡμᾶς ἐνδίκου προμηθίας, and E. *IA.* 1359 δναιο τῶν φρενῶν. So εὐδαιμονοίς (without any genitive) = 'thank you' (E. *Ph.* 1086).

1079. Addressed to Or. and Pyl. who now enter the temple (δόμους) leaving Iph. alone on the stage.

1081. Markland's ἐλέγξων should probably be accepted.

1082. Paley's εἴπερ (= if, as is the case) for ηπερ is attractive.

1083. The double epithet is suspicious; still more the nature of the second. πατροκτόνος = parricidal; here it has to mean 'of a murderous father'. A. *Pr.* 860, Ι Πελασγία δὲ δέξεται θηλυκτών | "Αρει (cited by Wecklein), lit. 'with hostility slaying by woman's hand'), is not really parallel.

Herwerden's τεκνοκτόνου would do—supposing that πατρο- (from πατρός, a gloss on τεκν. χερός) had usurped the place of τεκνο-; or Weil's παιδοκτόνου, though he should have printed it after χερός and not saddled Eur. with a spondee in the fourth foot of an iambic line. But better than either is Bothe's suggestion ἐκ χερὸς πατρόκτονον ('father-slaughtered'), which has the additional advantage of removing one of the two epithets. It is unlikely that Eur. intended δεινῆς to be taken with Αὐλίδος.

1088. ἔχειν = 'inhabit'; cf. A. *Eu.* 24 Βρόμιος ἔχει τὸν χῶρον (L & S under ἔχω (A 3), 'esp. of tutelary gods and heroes'). There is no need to accept Nauck's πόλλα' for πόλιν.

1089-1151. Second Stasimon.

First strophe: as Alcyone laments the loss of Ceyx, so we lament the loss of Delos.

1090. ἀλκυών: the mythical bird identified with the kingfisher.

It is first mentioned by Homer (*Ili.* 9. 563 ἀλκυόνος πολυπενθέος οἰτον ἔχουσα, of Cleopatra). For her story cf. Luc. *Halc.* 1 φασὶ γυναικά ποτε οὔσαν Αἰόλου τοῦ Ἐλληνος θυγατέρα κουριδίον ἄνδρα τὸν αὐτῆς τεθνεώτα θρηνεῖν πόθῳ φιλίας, Κήσκα τὸν Τραχίγιον τὸν

'Εωσφόρου . . . νιόν; cf. further Apollod. 1. 7. 4 and Ov. *Met.* 9. 270 sqq.

1091. If the MSS. *οἴτον* is right we must take it = 'singest thy fate as a dirge': cf. A. *Ag.* 1191, 2 ὑμοῦσι δ' ὑμον . . . πρώταρχον ἄτην; S. *Tr.* 49-51 πολλὰ μέν σ' ἐγώ | κατεῖδον ηδὸν πανδάκρυτ' ὀδύρματα | τὴν Ἡράκλειον ἔξοδον γοωμένην. But many edd. accept Barnes' *οἰκτρόν*.

1092. ξυνετοῖσι (*I*) fits the antistr. better.

1093. We must understand out of ξυνετοῖς (*συνιάσαι γάρ*).

The bird's cry "κῆνξ" was, in the ears of the ξυνετοί, a cry for her dead husband Κῆνξ.

1094. *σοι*; the usual compendiary comparison for *τοῖς σοῖς*.

1096-7. There is nothing suspicious in the words. ἀγόρους (= πανηγύρεις) constantly occurs in Eur.'s lyrics. Artemis λοχία may reasonably be addressed by a chorus of virgins desirous of a return to their homes and of marriage; Nauck's ὀλβίαν, as far as the meaning of the passage is concerned, is quite unnecessary; though with it we should get exact corresponsion with l. 1114.

That the metre does not exactly correspond to that of 1113, 4 need not surprise us, and Weil's early suggestion 'Ελλάνων ἀγόρους ποθοῦσ' | "Αρτεμιν λοχίαν ποθοῦσ", which would regularize the metre and give almost exact corresponsion, was subsequently abandoned by him. See metrical scheme.

1098 sqq. The chorus here refer to the circumstances of the birth of Artemis (and Apollo) in the island of Delos. The palm and laurel were given by Zeus to support and shelter their mother Leto; cf. E. *Hec.* 458-61 ἐνθα πρωτόγονός τε φοῖνιξ δάφνα θ' ιεροὺς ἀγέσχε πτόρθιος Λατοῦ φίλα ὡδίνος ἄγαλμα Δίας, and *Ion* 919-22 μισεῖ σ' ἀ Δᾶλος καὶ δάφνας ἔρνεα φοίνικα παρ' ἀβροκόμαν, ἐνθα λοχεύματα σέμν' ἐλοχεύσατο Λατὼ Δίουσι σε καρποῖς. The birth occurred at the foot of Mt. Cynthus, by a circular lake: cf. Theognis 5-7 Φοῖβε ἄναξ, ὅτε μέν σε θεὰ τέκε πότνια Λητώ, | φοίνικος ῥάδινῆς χερσὶν ἐφαψαμένη, &c. . . ἐπὶ τροχοειδεῖ λίμνῃ.

For the swan which sang on that occasion cf. E. *Ion* 161 sqq. The addition to the story of the Attic olive is doubtless due to some Athenian poet (cf. Call. *Del.* 262 χρύσειον δ' ἐκόμησε γενέθλιον ἔρνος ἐλαῖης).

It is not to be supposed that all the women of the chorus come from Delos. They are Greeks, doubtless from different cities, who wish they were back in Greece celebrating the Greek, not the Tauric, Artemis: see Introduction p. xvi.

1099. Musgrave's φοίνικ' ἀμφ' for MSS. φοίνικά θ' (a slight change) would not only secure exact corresponsion with 1116 but also ease the construction. As it is, φοίνικα, δάφναν, θαλλόν, λίμναν are all governed (as well as K. ὅχθον) by παρά.

1102. If the MSS. reading (as in our text) is correct, ὡδῖνα is in apposition to the before-mentioned trees—a very harsh con-

struction. We should almost certainly accept Portus' ὡδῖνι and possibly Musgrave's φίλον; though this latter (referring to θαλλόν) is not so necessary, as φίλαν could apply κατὰ σύνεσιν to θαλλὸν ἔλαιας—and indeed a reference is needed to *all* the trees (?φίλας, an alternative suggestion of Markland's). Δ. ὡδῖνι φίλον = Δατοῖ ὡδινούσῃ φίλον; 'dear to L. in travail'.

1103. εἰλίσσονταν, lit. 'causing to circulate' (cf. l. 7 above). Eur. supposes that in this circular lake (*ἡ τροχοειδής*, Hdt. 2. 170; cf. Call. Ap. 59 περιηγέος ἐγγύθι λίμνης, and Del. 261 τροχόεσσα . . . λίμνη) the waters flow round like the stream of Oceanus. κύκλιον (note Seidler's certain emendation) is best taken predicatively or adverbially; cf. E. IA. 1055-7 εἰλισσόμεναι κύκλια | πεντίκοντα κόρατ γάμους | Νηρέως ἔχόρευσαν.

1106. Weil's λιβες would improve the metre if exact correspondence is desiderated; though it is true that only λιβα and λιβός are found.

1109. Here a choriambic dimeter corresponds with a glyconic (1092), as at 1096 (= 1113) and 1097 (= 1114). See metrical scheme.

Erfurdt's ὄλλυμένων (bad present participle; better l's οὐλομένων) and Elmsley's ἐπὶ would secure exact response. ἦβαν in the sense of 'I was brought', whence the instrumental datives of the next line.

πύργων ὄλλυμένων may be taken either as a gen. absolute or gen. of place whence. If οὐλομένων be read it must be taken as adjectiveal (= 'from ruined walls'), as this epic form does not seem to be used by the tragedians to form part of a genitive absolute. For οὐλόμενος = 'ruined', rather than the usual 'accursed', cf. Od. 18. 273 οὐλομένης ἐμέθεν and E. IA. 792 πατρίδος οὐλομένας (so LP: the O.C.T. accepts there Erfurdt's ὄλλυμένας).

1110. I should prefer to put a comma at the end of this line (as Grégoire does), making ἦβαν and ἥλθον parallel verbs in the ἀνίκα clause.

1112. νόστος can mean 'voyage' (cf. E. IA. 966, ib. 1261, and Rh. 427) just as νοστεῖν can mean simply 'to journey' (cf. E. Hel. 428, ib. 474). νόστον βάρβαρον = νόστον γῆς βαρβάρου; so we get a parallel to γῆς πατρώας νόστον of l. 1066. Bothe's νᾶσον (is Tauris an island?), Bergk's νάον (he also read ζάχρυσον), and Kayser's ἐς γᾶν together with various other suggestions are needless.

1115. λατρεύω usually takes the dat.; here (as also at E. El. 131 if the MSS. are right) the acc. on the analogy of θεραπεύω, etc.; cf. K.-G. II. i. 293.

For παῖδ' Ἀγαμέμνονίαν cf. τῆς Τυνδαρείας θυγατρός of l. 5 above.

1116. With μηλοθύτας in the MSS. any emendation but Musgrave's τ' οὐ for MSS. τούς is not worth considering, though many have been suggested. Cf. E. Ph. 632 θεῶν . . . δεξιμηλ' ἀγάλματα.

1117. 'Those who have always been unfortunate are more fortunate than those who, fortunate at first (like us) have fallen into

misfortune'. Eur. was fond of this commonplace: cf. *HF.* 1291-3 κεκλημένω δὲ φωτὶ μακαρίῳ ποτὲ | αἱ μεταβολαὶ λυπηρόν· φὶ δὲ δεῖ κακῶς | ἔστ', οὐδὲν ἀλγεῖ συγγενώς δύστηνος ὁν, and *fr.* 285. 15-17 δὲ δὲ οὐδὲν οὐδεῖς, διὰ τέλους δὲ δυστυχῶν | τοσφὸς νικᾶ· τοῦ γάρ εὐ τητώμενος | οὐκ οἶδεν ἀεὶ δυστυχῶν κακῶς τ' ἔχων, etc. etc.

ἄταν; 'envying misery which is unfortunate all through, for what else but δυσδαιμων could ἄτη be? Many emendations have been put forward, not a few in violation of the metre; perhaps the best are Köchly's *αἰσταν*, Tournier's *οἴτον* and Nauck's *αἰώ*—a scribe's ignorance of this short form of *αἰώνα* (cf. A. Ch. 350) might well cause corruption.

Kirchhoff would make a fresh sentence begin here by reading ζηλῶ δέ; a view for which there is something to be said.

Wecklein desiderating a personal object to ζηλοῦσα takes Greverus' ζηλοῦσα τὸν διὰ π. δ., 'envying the continuously unfortunate man'. Bothe's *τάν* ('unfortunate woman') would keep the actual letters of the MSS.

1119. κάμνεις; the 'ideal' second person is here very clumsy. The poet Milton emended to *κάμνει* and he was almost certainly right. Some of the recent MSS. support him. If Wecklein's *τάν* (see note on 1117) is right the subject of *κάμνει* is provided. If the object of ζηλοῦσα is an abstract substantive then the subject of *κάμνει* must be understood out of this: 'envying the life (of a man) unfortunate throughout; for he . . .'

Note that *κάμνεις* may have arisen from dittography of *σ.*

1120. It is perhaps a pity that our text (= the MSS.) does not obelize this line, for, as it stands, it is hopeless.

Prinz and Wecklein give 27 proposed emendations most of which are, to my mind, ruled out of court because they retain and try to correct (almost always *contra metrum*) the impossible *μεταβάλλει* which is palpably a gloss on 1121. *Ex hypothesi* there is no change in the case of the character referred to. Of all emendations which treat *μεταβάλλει* as a corruption, not a gloss, only Nauck's ὃν βάλλει respects the metre and, to a certain extent, the sense. Note further that 'you (or 'he') whom misfortune strikes' helps the subjectless *κάμνεις* (or *κάμνει*). Those which consider it a gloss read δυσδαιμονίᾳ (going with *σύντροφος* ὁν—which is eased by having a dat. of its own instead of having to supply *λαταῖς* out of *ἀνάγκαις*), preceded by some conjectured trisyllabic epithet. Of these may be mentioned Herwerden's *θυμαλγεῖ* or Mekler's *ἀσφαλεῖ*, and, in another category, Badham's *τῷ πάλαι* or Wecklein's (better) *ἐξ ἀρχᾶς*. Bergk's *μεταβάλλειν δυσδαιμονίᾳ* (= presumably 'change is (the real) misfortune') is difficult in itself and ruins ll. 1121, 2 by anticipation, even if we take the δέ of 1121 as = γάρ.

1121. Provided of course that we take *εὐτυχίας* as acc. plur., Scaliger's *εὐτυχίαν* is unnecessary. The plur. occurs at Ar. *Ec.* 573.

For the construction—which looks like a confusion of *βαρύ*

ἐστιν and ὅταν κακῶται τις . . . βαρὺς αἰών—see notes on ll. 606 and 1064.

1126. This line and the corresponding 1141 as they stand in the MSS. look like epitrites, the first resolved, the second syncopated ( $\smile \cup \cup \cup | \cup \cup \cup$ ). These come so unnaturally into this system that we might well accept Hartung's and Fritzsche's transpositions and read οὐρείου Πανὸς κάλαμος and ἐν νώτοις ἀμοῖς πτέρυγας.

1127. Pan was to accompany the ship as κελευστής or rather τριηραύλης. κώπαις = κωπηλάταις = ἐρέταις.

Pan was now an Athenian deity with a grotto on the Acropolis (cf. Hdt. 6. 105, E. Ion 492 sqq.).

1128. It is the part of a μάντις to forecast the ship's course. So Calchas (Il. I. 71, 2) νιεσσός ἡγήσατοτ' Ἀχαιῶν "Ιλιον εἴσω | ἦν διὰ μαντοσύνην, τὴν οἱ πόρε Φοίβος Ἀπόλλων. ἔχων κέλαδον λύρας = ἔχων κελαδεύην λύραν.

1129. Markland transposed to ἐπτατόνου κέλαδον (cf. 1144). See note on 1126.

For ἐπτατόνου cf. E. Alc. 446 καθ' ἐπτάτονόν τ' ὄρείαν χέλυν.

1130. Weil suggests μελωποιῶν (Wecklein μελωτυπῶν), regarding ἀείδων as a gloss. This would secure exact correspondence with 1145.

Paley's πέμψει for ἀξεῖ is tempting.

Λιπαράν, the stock but highly prized epithet of Athens ever since Pindar addressed that city (fr. 76) as Ὡ ταὶ λιπαραὶ καὶ λοστέφανοι καὶ δοϊδιμοι, Ἐλλάδος ἐρεισμα, κλειναὶ Ἀθᾶναι. 'You have only,' says Dicaeopolis in the Acharnians (639 sqq.) 'to call their city λιπαρά (an epithet suitable for sardines) and you can get anything you like out of the Athenians'. (Cf. E. Alc. 452, Tr. 803.)

1132-3. These two lines should, but do not in the MSS., correspond with 1147, 8. Endless attempts have been made at securing exact response. Either the strophe at this point or the antistrophe must be altered (see app. crit.). Our text follows what is certainly the simpler method, that of correcting the antistrophe. But though both pairs now correspond exactly, and yield fair sense, the metre is very strange. We might possibly regularize it by reading in l. 1132 *(προ)λιποῦσα* (Hermann) and transposing to *ἐσ χαρίτων ἀμίλλας*. (It will be noticed that the O.C.T. reading is itself a transposition.) If we do this we get in the strophe a pherecratean ( $\smile \cup \cup \cup \cup$ ) and in the antistrophe a syncopated choriambic dimeter ( $- \cup \cup | \cup - \cup$ ). These might well correspond as the pherecratean is in effect a syncopated chor. dim. of which the syncopated chor. has, as it were, got round the unsyncopated one; i.e.  $- - (- \cup \cup -) \cdot -$ . Cf. the correspondence of chor. dim. with glyconic, e.g. 1096 = 1113; and at E. El. 168 we find a syncop. chor. dim. corresponding with a pherecrat. (192).

Weil suggests πλατᾶν (Wecklein πλάτας (gen. sing.)) on the

ground that the tragedians always use ὁόθιος as a neut. substantive and not as an adj. at all. (Cf. I. 407.)

1134-6. Out of the darkness of these three lines a few clarities emerge: (1) *dépi* (an awkward causal dat.) may have been a grammatical *marginale* explaining the verb; (2) *iστία* must be retained, for the sails are the only part of a ship which are 'spread out'—*τείνειν πόδα* doubtless means to haul in the sheet, but *ἐκπεταννύναι πόδα* cannot (pace L & S) mean slack the sheet so as to spread the sail; (3) the nominative *πρότονοι* is nonsense, because the forestays (whose job it is to hold the mast up against the wind-pressure on the sail of the moving ship) cannot spread anything; (4) *κατὰ πρῷραν* = 'out over the bows' might be a gloss on *ὑπὲρ στόλον* = 'beyond the prow'. Comparing E. *Hec.* III, 2 we know, further, that when the sails of a Greek boat are filled with wind they are pressed against the forestays (*ἔσχε σχεδίας λιγίη προτόνοις ἐπεριδομένας*—which does not mean 'he stayed the ships with their sails already hoisted by means of the forestays' (sails are not so hoisted), but 'pressing their sails against the forestays'). Wecklein accordingly reads *dépi δ' iστί' {έρειδόμεν' ἐσ} πρότονοι . . . πόδες*, i.e. 'the sheets (there was one at each corner of the square Greek sail) cause the sail, pressed by the wind against the forestay, to swell out over . . .' This gives excellent sense but it considerably lengthens the passage and so makes necessary an otherwise unnecessary lengthening of the corresponding passage in the antistrophe. While hesitating to add to a heap of what can but be *ad hoc* emendations, I would propose *iστία δ' ἐσ πρότονοι* (or *προτόνοις*) . . . *πόδες*, 'the sheets (i.e. being loose) spread the sails against the forestays over (i.e. so as to belly out over) the bows beyond the prow'. Alternatively we might modify Wecklein's suggestion and read *dépi δ' iστί' {έρειδόμεν' ἐσ} πρότονοι [κατὰ πρῷραν] πόδδ'(ε) ὑπὲρ στόλον ἐκπετάσουσ-; νεὸς* (Weil) *ἀκ.* 'the two sheets cause the sails pressed by the wind against the forestay to belly out over the bows of the swift-moving ship'. (This would make 1136 correspond exactly with 1151 as it stands. But *ἀηρ* = wind is suspicious.)

1137 sqq. The chorus express the wish that they could follow the ship, traversing the heavens like the sun, and arrive at their native city, there to take part in the dances as of old.

*λαυπρὸν ιπόδρομον* (see *app. crit.*) gives exact correspondence with 1123 and might just as well be accepted, as indeed it is by most modern editors.

1141. Cf. note on 1126.

1142. *λήξαιμι θοάζουσα* seems to mean 'may I cease-to-move-fast my wings on my back', i.e. 'may I fold my wings on my back'—as a bird does preparatory to alighting. *θοάζειν* is here trans. as at E. *Ba.* 65 (*πόνον θοδζω*) and *Or.* 335 (*θοάζων σε*). This is quite normal, and few have taken exception to it except Hartung whose *θοαζούσας* is not likely to win general acceptance.

1143. There is little to choose between the MSS. δὲ σταίην (2nd aor. optat.) and Bruhn's δ' ἔσταιην (perf. optat.) ; 'may I stand in the dances' (an odd dat. ; ? read ἐνσταίην, cf. E. Supp. 896). *Not*, as some edd., χοροῖς ισταίην which would mean 'may I organize dances'.

1144. If παρθένος is right (the strophe at this point, if not corrected, has a tribrach, not a dactyl) we must understand ⟨ἔστην⟩, taking εὐδ. γάμων as descriptive gen. with χοροῖς. Weil's παρθ. εὐδ. γαμ. 'a maiden destined for a noble marriage' is impossible. The construction would be ὅθι καὶ παρθένος ⟨ἔστην καὶ⟩ . . . ἐσκίαζον.

But either Badham's πάρεδρος or Nauck's πάροχος (if πάροχος can mean a 'bridesmaid' as well as a 'best man') should possibly be read instead, in which case these words, and not χοροῖς, are qualified by the gen. εὐδ. γάμων. Paley's πάρος ἐν εὐδοκίμοις γάμοις ingeniously supposes a jumble of letters ΠΑΡΟΣΕΝ to ΠΑΡ-(Θ)ΕΝΟΣ ; the construction would be ἔσταιην χοροῖς, ὅθι καὶ πάρος ⟨ἔστην⟩ ἐν εὐδ. γάμοις ⟨καὶ⟩ . . . ἐσκίαζον. Kirchhoff's πάροιθ' is a similar suggestion involving less alteration.

1145. *Not*, as e.g. Seidler and Wecklein 'twining the dances . . . close by my mother' (παρὰ πόδα ματρός). Even if the words could mean this, which is more than doubtful, ἐλίσσειν πόδα is too much of a verbal unity to bear separation : πόδ' ἐλ. . . . θιάσος = foot-dancing revels' (Badham's θιάσοις is unnecessary). παρά with ματρός, 'leaving my mother's side'.

1148. χαίτας (in spite of πλοκάμονς in 1150) can scarcely be right. Comparing A. Pr. 466 ἄγαλμα τῆς ὑπερπλούτου χλιδῆς Markland conjectured χλιδᾶς. We might read χλιδᾶς ἀβροπλούτου (Dindorf : MSS. ἀβροπλούτου) ἔριν, supposing the last syllable of ἀβρο. to become short before the ε of ἔριν. With this or with the O.C T. reading ἔριν is in apposition to ἀμιλλας. (W. Headlam in CR. 1902, p. 252, accepts χλιδᾶς. He suggests ἐς ἀμιλλιν χαρίτων | ἀβρο-πλούτου χλιδᾶς corresponding with ἐμὲ βήσῃ δὲ πλάταις | ριθίοις αὐθι λιποῦσ'. This involves too much rearrangement of words.)

1149. ὀρυμένα (with εἰς ἀμιλλας) = 'setting out for', 'aiming at'. Not elsewhere in Eur., but Soph. uses the word even in senarians (e.g. OC. 1320) and there is no need to suspect it. (England ὄρμένα, which necessitates further changes *metri gratia*.)

1150-1. i.e. περιβ. γέννωτι φάρεα καὶ πλοκάμονς ἐσκίαζον αὐτὰς αὐτοῖς : the reference is to the veil (φάρος) which went over the head and hung down by each cheek (γέννως). She uses veil and curls to shade her cheek.

These lines, too, have been much emended. The only simple but good suggestion is Markland's γέννως. It is just possible that a scribe, overwhelmed with accusatives, and not seeing that the first two went with περιβ., the last with ἐσκίαζον, altered γέννως to γέννωτι—possibly congratulating himself on having supplied a quite unnecessary dat. for περιβ.

Note that ἐσκίαζον is the only expressed verb of the ὅθι clause.

1153–1233. Fourth Epeisodion, in one scene: Iph. and Thoas.

Thoas appears, entering from the (spectators') right almost simultaneously with the exit from the temple of Iph. bearing the ξόανον (1156).

1154. Note Reiske's ηδη for MSS. ή δή. Elmsley may be right in suggesting ἀρα though further from the MSS.; but Monk's objection to ηδη as first word in a question cannot stand in face of A. *Ag.* 1209, *Eu.* 674, and S. *OC.* 385.

1155. λάμπεσθαι πυρί = to shine with fire, not to burn with fire. (The middle is rare, but Verrall's suspicions of it at E. *Med.* 1194 might have been set at rest—had he wanted them to be—by a reference to Ar. *Ra.* 293 ("Εμπονσα) πυρὶ γοῦν λάμπεται.) Many emendations have been proposed, the most likely of which are perhaps Jacob's δάπτονται and Verrall's ἀνάπτονται (but this passive is not well attested). Rauchenstein would regard ηδη... πυρί; as one sentence, reading σώματ' ἐμπρῆσαι. This makes good sense, but it is not easy to see how the corruption should have occurred.

1157. ἀκινήτων with a gerundival sense 'that must not be disturbed'. For the plur. βάθρων cf. note on l. 997.

1159. The scribe of P, perhaps in ignorance of the somewhat rare word παραστάς, has written the dat. of παράστασις, a word which does not mean 'vestibule'.

1161. ἀπέπτυσ': the exclamation is called forth not by Thoas' question but by Iph.'s (pretended) horror at the thought of the μίασμα. Instead of spitting to avert a sight or remark of evil omen one could say 'ἀπέπτυσα'—the word for the deed. Cf. E. *Hipp.* 614, *Hec.* 1276. γάρ explains why she says it. 'Οσίᾳ, κτλ., i.e. I say (do) this for the sake of ceremonial purity, οσία being personified; cf. E. *Ba.* 370 'Οσίᾳ, πότνια θεῶν.

For similar personifications (very common in Eur.) cf. Τύχη (E. *Hec.* 786), Τυραννίς (*Ph.* 506), Φιλοτιμία (*ib.* 532), Εὐλάβεια (*ib.* 782), Ἔρις (*ib.* 798), Δύπη (*Or.* 398, 9), Ἐλπίς (*IA.* 392), and the curious τῷ Δοκεῖν εὔχον μόνον of *Or.* 782.

1165. πάλιν in the Homeric sense (almost = ὁπίσω); turned round from its (normal) position.

A common portent; Wecklein quotes Plut. *Cam.* 6 ἀποστροφάς τε καὶ καταμύσεις (cf. l. 1167 below) ξοάνων, ἂς ἴστορήκασιν οὐκ ὀλίγοι τῶν πρότερον. For 'historical' instances see Caes. *B. C.* 3. 105. 3, and Tac. *Hist.* 1. 86.

1168. τό: the article is used with reference to the οὐ καθαρό of 1163. Dobree's τι is unnecessary.

1171. Cf. E. *Ion* 591 δύο νύσω κεκτημένος; *Hipp.* 414 τόλμας . . . κεκτημένας.

1174. Sc. ⟨τόδε⟩, which the MSS. unmetrically read, the word being doubtless a gloss. The object of ἔτλη can be easily understood, and it is certainly no improvement to deprive the verb of a subject by writing τόδ' for τις as Hermann did (cf. E. *Hel.* 97 ἐπεὶ τις σωφρόνων τλαίη τάδ' ἄν). Dobree removed "Απολλον and pro-

posed οὐδεὶς ἀν οὐδ' ἐν βαρβάροις ἔτλη τόδ' ἄν—which reads almost like a comment on his own treatment of the line. If any emendation be accepted it should be Weil's neat οὐδ' ἄν (= ἀ οὐδ' ἐν). Possibly Eur. wrote οὐδὲ ἄν βαρβαρός γέ ἔτλη τόδ' ἄν.

1179. ἠλεγχού, ὡς . . . = 'I questioned them when . . .', or 'I looked into it since . . .'.<sup>1</sup>

1180. *ισ* gives, as England says, the reason for Thoas' use of πορφύρην: 'clever to see so sharply'. In effect = ὑπερβολή; cf. Pl. *Cri.* 43 ή πυλλάκις . . . τε . . . εὐδημόνιστα . . . ἵσ ράδιως αὐτὴν (τὴν Ευρώπην) . . . φέρεις (K.-G. II. ii, p. 370).

1181. φρενάν: *not* governed by κιθείσταν as Weil takes it, i.e. let down into my mind, but with δέλεαρ = a bait for my mind; just as at E. *Andr.* 264 τοιόνδ' ἔχω στην δέλεαρ, σου δέλεαρ = a bait for you. και μήν, 'progressive' (cf. Denniston, p. 352). Paley suggested και [μήν] (συγκιθείσταν—the συγ- meaning that with their answer about the φίνος they gave her this good news. For κιθιέναι = to dangle (of bait) cf. Ar. *Vesp.* 174 οἴνην πρόφαστην κιθίκεν, to which Edelycleon answers ἀλλ' οὐκ ἔσπασεν (catch) τάντη γέ.

1182. τῶν Ἀργόθεον = τῶν ἐν Ἀργει; cf. l. 540 and note; and add τὰς ἐκείθεν σημανάν (l. 1410), and E. *Med.* 506 τοῖς . . . οἰκοθεν φίλοις. Thoas changes the metaphor from a *bait* to a *charm*. φιλτραν should be taken as in apposition to τι. F. W. Schmidt proposed περιφέλεσθαι.

1183. ἔξενευσας from ἔκνεισθαι, not ἔκνεω. 'And you naturally inclined to the side of the goddess.' (Cf. E. *Ph.* 1268 ἐσ θάνατον ἔκνείσθε and l. 1330 below.)

1184. ἐτρυγμός = 'ready for action'.

1185. οἰδάτων = sweet ( ) salt water. Usener's οὐσισμῶν is unnecessary.

For the lustral use of sea-water cf. Il. I. 314 οἱ δ' ἀπελυμαίνοντο κητεῖς ἀλλα λίμνης ἔβαλλον; A. *Pers.* 201, 2 χερῶν καλλιερρίου | ἔψαυσα πηγῆς (Atossa, after her dream); S. *Aj.* 654-6 ἀλλ' εἴη πρὶς τε λοιπρή κητεῖς παρακτίστη λειμῶνας, ὡς ἀν λύμαθ' ἀγρίστης ἔμα | μήνιν . . . ἔξιλύξεμαι θεάς; A. R. 4. 663 ἀλλος νοτίθεστι κάρη ἐπι- φαιδρίσσουσαν.

1186. An effective *double entente*: Iph. appears to refer to her functions as priestess; actually she refers to her projected escape.

1187. '⟨It has;⟩ for ⟨otherwise⟩ I should not have . . .'

1188. Note the rare fem. δίκαια (cf. E. *Heracl.* 901 οἵδιν . . . δίκαιον). The word here means 'right and proper'. η = your.

1189. οἰσθα . . . ἀ . . . γενίσθω: cf. the common οἰσθείη ἀ δράπεν. In Greek an imperative can stand in a relative clause. Even in English we can say 'which do at your peril'; cf. note on l. 759.

1190. κράτα, sc. τῶν ξένων.

πρόσθεν = 'before', 'as a protection for'. The pure rays of the sun were to be protected from the impurity of the ξένοι. Heracles, after the murder of his children, asks Theseus τί δῆτα μην κράτη ἀνεκάλυψας ήδιος; (E. *HF.* 1231); so, too, Creon to

Oedipus (S. *OT.* 1425-7) *τὴν . . . πάντα βότκουσαν φλόγα | αἰδεῖσθ'*  
*ἄνακτος 'Ηλίου, τοιόνδ' ἄγος | ἀκάλυπτον οὐτω δεικνύναι;*; and the  
 chorus in E. *Or.* (819-21) *οὐ καλόν . . . μελάνδετον . . . φόνῳ ξίφος*  
*ἐς αὐγὰς ἀελίου δεῖξαι.*

1209. *πόλει* with *σημανεῖ*, not *πέμψον*. *τύχας* is certainly odd and many alternatives have been suggested: Elmsley's *ποίους λόγους*, Hermann's *ταγάς* (but *ταγαῖ* = 'commands' is otherwise unknown in tragedy), Rauchenstein's *ποιόν τι δρᾶν*. Weil thinks that *εἰποια* may hide the word *ἐντολάς* and proposes *καὶ πόλει τὸν σημανοῦντα πέμψον—ἐντολὰς τίνας*; a most improbable theory.

1210. *συναντών*: the optat. because the intention with which Thoas credits Iph. was already in her mind; cf. Ar. *Ra.* 23, 4 *τοῦτον δ' ὄχῳ | ἵνα μὴ ταλαιπωροῖτο* (K.-G. II. ii, p. 382). Elmsley wrongly altered to *συναντώστιν*.

1211-14. I can see no reason for either transposition or excision in this passage. In 1214 Iph.'s answer is lost; it may have been *εὖ λέγεις* (Herwerden) or *εἰκότως* (Köchly, who rather unnecessarily continues *Θο.* *ὡς κάρτα καὶ σέ, κτλ.*). Nothing is to be gained from a general reshuffle of the lines or the rejection of *στείχε . . . πελάζειν* (Wecklein) on the ground that it is a variant of 1210. England excises both 1210 and 1214.

Markland put 1214 after 1202, giving it to Thoas. This spoils the stichomythia of that passage and creates an abrupt transition between 1213 and 1215.

1213. i.e. *καὶ φίλων γε <τούτους κηδεύω> οὐς . . .* She refers to *Or.* and Pyl., but Thoas takes the reference as being to himself.

The MSS. *οὐδείς* is hopeless. The scholarly Markland must for once have been nodding when he suggested that *πελάζέτω* was to be understood.

Badham's *οὐς δεῖ* may be called palmary (though he unwisely combined it with *φίλῶν* for *φίλων*).

1216. i.e. *ὡς πάλιν μόλης <εἰς αὐτὸν (sc. τὸ μέλαθρον) ἥδη> καθαρὸν <ὅν>*. For such lustration (done by means of sulphur) cf. Odysseus' of his home after the killing of the suitors (*Od* 22. 481 sqq.), and E. *Hel.* 865 sqq. Reiske's *πυρσῷ* for MSS. *χρυσῷ* may be considered certain, though other suggestions have been made: e.g. Hermann's *κύκλῳ* and Bergk's *κρωσσῷ* (water-pail).

1218. *παλαμναῖον*: here the neut. of the adj., sc. *τι*. It is used like *φόνος* at ll. 1177 and 1230 = stain of murder. Some edd. take it as masc. citing Xen. *Cyr.* 8. 7. 18. No doubt the adj. can be so used (= demon of pollution), but not with *λαμβάνειν*. W. Bauer, taking the word as masc., proposed *βλέπω*.

1219. *τοῦδε = τοῦ χρονίζειν*. *ὅρος* may have here the sense of *aim* or *object*: 'what am I to think (*μοι*) the object of *that* (*τοῦ χρονίζειν*) to be?'; or, more naturally, mean *limit*: 'what am I to take as the limit of *that* (*τοῦ χρονίζειν*)?'; or again it may signify *means of determining*. Either of the latter two would accord better with *σχολή* of the next line.

1220. If *ἐπί* is the reading of the MSS. (see *app. crit.*) we must take Schäfer's *σχολῆς* = at your leisure.

1223. *κόσμους* (Bothe *κόσμον*) though often suspected, is probably right. The trappings and adornments of the statue are referred to; cf. A. *Ag.* 1270, 1 *ἐποπτεύσας δέ με | κάν τοῖσδε κόσμοις καταγελωμένην μέγα*. Wecklein's *μόσχους* is possible. If it be read then with *θεᾶς* it means the flocks and herds belonging to the goddess' temple. Kirchhoff's *ών* (taken with *φόνῳ*) for *ώς* is very plausible.

1227. Iph. mentions particularly three types of visitor likely to approach the temple: (1) those who would devote themselves to temple service [*πυλωρός* I take as = *ώς πυλ.*, or *ώς πυλ. γενησόμενος*. This is, I think, better than taking the reference to be to those who are already consecrate, as Weil does. The present tense *ἀγνεύει* is against this]; (2) those who come to offer sacrifice preliminary to marriage (*προτέλεια*: cf. E. *IA.* 718, where Clytemnestra asks Agamemnon *προτέλεια δ' ἥδη παιδὸς ἔσφαιξας θεᾶ*); (3) those who come to pray for safe delivery in child-birth. Herwerden thought these three lines spurious as being inconsistent with the *ἄπαντας* of 1210—a very insufficient reason. Nauck's suspicions of 1227, 8 seem to me equally baseless.

1229. *ἔξιστασθαι* seems to be a technical term in ritual; cf. Ar. *Ra.* 354, 5 *εὐφημεῖν χρή κάξιστασθαι . . . ὅστις ἀπειρος τοιῶνδε λόγων*.

1231. *οὐ*, 'where'. Another *double entente*: Iph. means 'in Athens', Thoas takes her as meaning 'at a suitable place on the sea-shore'. He also supposes the object of *θύσωμεν* to be *τούσδε* (understood from *τῶνδε*); Iph. uses the verb absolutely. So, too, with *δόμον* which Thoas understands as the former temple, now purified, whereas by it Iph. really means a temple in Greece unpolluted by human sacrifice.

1232. *τάλλα*: cf. S. *El.* 657, 8 (Clytemnestra) *τὰ δ' ἄλλα πάντα καὶ σιωπώσης ἐμοῦ | ἐπαξιῶ σε δαίμον' ὅντ' ἔξειδέναι*.

1233. *τὰ πλείονα*: the Greek idiom; we should expect simply *πλείονα*, the meaning being *πλείονα τῶν βροτῶν*. Cf. E. *Hipp.* 471 *τὰ πλείω χρηστὰ τῶν κακῶν ἔχεις, fr. 417 ζητῶν τὰ πλείον', εἴτα πάντ' ἀπώλεσεν*, and *Med.* 609 *τῶνδε . . . τὰ πλείονα* (in spite of Verrall's note). Monk's *τε* for *τὰ* was singularly ill-advised.  
[Soph. constantly uses *a*, to us, redundant article with *πλείων*; e.g. *Ant.* 313, *Tr.* 731, *Ph.* 576, *OC.* 36, *ib.* 796.]

1234-1282. Third Stasimon. A triumphant song to Apollo no doubt motived by Orestes' previous want of faith in that divinity. The strophe tells how Apollo slew the dragon, Pytho, and took over the shrine of Delphi; the antistrophe describes the successful defence of his acquisition against the dreams and visions which up to that time had been mankind's only form of prophesy.

1234. *εὔπαις*: here somewhat unusually of the child; not of the parent. Cf. E. *HF.* 689 *Λατοῦς εὔπαιδα γόνον*; *Or.* 964 *Περσέφασσα καλλίπαις θεά*; *Alc.* 906 *μονόπαις* (= only child), and *Ba.*

520 εὐπάρθενε Δίρκη (= Dirce, 'lovely maid'). For the commoner meaning cf. E. *Hec.* 810 εὐπαῖς ποτ' οὖσαι, νῦν δὲ γραῦς ἄπαις.

The construction is εὐπαῖς *⟨έστιν⟩* . . .

1235. Δηλιάς: i.e. Leto—but it is awkward after the Δατοῦς of l. 1234, nor can the goddess well be called a Delian woman because she gave birth to Apollo and Artemis in Delos. Most edd. (rightly) accept Seidler's Δηλιάσιν [ἐν]. For this combination of feminine (in form) adj. with neut. substantive cf. E. *Hel.* 1301 δρομάδι κώλω, *Or.* 270 μανιάσιν λυσσήμασιν, *ib.* 837 δρομάσι βλεφάροις, *Ph.* 1024 φυτάσι πτεροῖς, and in Latin Virg. *Aen.* 3. 54 victricia arma. The subject (Λατώ) is easily understood from Δατοῦς.

καρποφόροις is difficult, as Delos was notoriously barren. Some edd. accept Jacob's κουροτρόφοις (cf. Call. *Del.* 276 *⟨Delos⟩ Απόλλωνος κουροτρόφος*). Weil reads καρποφόρος—an epithet proper to Demeter, and not (even metaphorically) suitable to Leto. Wilamowitz' καρποφόρει supplies a needed verb, but καρποφορεῖν = τίκτειν is elsewhere unknown.

1236. ἔτικτε. If the ⟨δ⟩ of 1238 be read we need a main verb. Kirchhoff's ἔτικτε gives the sense; Mekler's ὥδινε would both give the required sense and correspond more exactly to 1261. Edd. who in 1238 read φέρεν take Markland's τεκοῦσα.

The MSS. φοῖβον is clearly a gloss, though if καρποφόρει be read in 1235 something like Φοῖβόν τε must be retained (before χρυσοκόμαν) for metrical reasons. But Φοῖβον is awkward after τόν.

1237. ἀ τ' = ⟨Ἄρτεμιν⟩ θ' ἀ. The reference to Artemis is unexpected since the whole ode deals with Apollo, and the conjunction of the understood substantive with the previous relative (τόν) is grammatically awkward, though parallels can be found; e.g. E. *Med.* 496, 7 ἡς σὺ πόλλ' ἐλαμβάνου καὶ τῶνδε γονάτων, and *ib.* 503 οὓς σοι προδοῦσα καὶ πάτραν. Most modern edd. accept Weil's simple ἀ τ', i.e. σοφὸν ἐν κ. καὶ ἐν ἐκείνῃ ἐφ' ἀ γάντωται εὐστοχίᾳ; cf. the words of the infant Apollo in h. *Ap.* 131 ἐῑη μοι κίθαρις τε φίλη καὶ καμπύλα τόξα.

1239–44. Literally: 'And she his mother, leaving the famous birth-place, brought him from the sea-reef to the summit of Parnassus with the abundant torrents revelled over by Dionysus.' The νν of the MSS. suggested to Kirchhoff the emendation φέρε ⟨δ' ἴνν⟩ 'her son' (cf. E. *HF.* 354) which may be right. But any completion of the lacuna must be tentative, especially in view of the metrical uncertainty of the corresponding lines in the antistrophe. It may, however, be urged that Professor Murray's αὐτή is (1) redundant, and particularly so in a text which retains Δηλιάς and μάγη, and (2) not responsive with the end of l. 1263. Grégoire's ⟨δ' αὐτίκα⟩ would be better in both these respects.

δειράδος: 'ridge of a chain of hills' (L & S). The more usual word for Delos is χοιράς ('reef', 'hogsback'); cf. A. *Eu.* 9 Δηλιάν . . . χοιράδα, E. *Tr.* 89 Δήλιοι . . . χοιράδες.

μάτηρ is possible though redundant, and many edd. reject the nominative for the acc. (cf. *app. crit.*), taking ματέρα in apposition to κορυφάν; e.g. Weil's ἀστάκτων ματέρ' *⟨eis⟩* ὑδάτων. This gives an easier construction to the gen. ὑδάτων. Taking the reading of our text ἀστ. ίδ. is a descriptive gen. going with κορυφάν. For Mt. Parnassus as 'mother of abundant waters' cf. E. *Hec.* 452 where the Apidanus is called καλλιστών ὑδάτων πατέρα, and Pi. *P. I.* 20 where Etna is χίονος ὁξείας τιθήνα. So, too, at E. *Tr.* 222 the chorus sings of Etna as Δικελῶν ὄρέων ματέρα. Wecklein<sup>3</sup> proposed λιποῦσ' ἀστάκτων μάτειρ' ὑδάτων = 'leaving ... in search of abundant waters'. Hesych. gives μάτηρ ἐπίσκυπος, ἐπιζητῶν, ἐρευνητής. μάτειρα is supposed to be the feminine form; cf. σωτίρος: σώτειρα. μάστειρ' (see *app. crit.*) would have been safer. This word occurs at A. *Sufr.* 163 and the masc. form is found with the gen. at S. *Tr.* 733 μαστήρ πατρός.

ἀστάκτων: cf. Hesych. ἀστακτον̄ οὐ καταστάζον, ἀλλὰ ρύδην. The epithet is a good example of *litotes*: 'not falling in drops', i.e. 'torrential'. Cf. the adv. ἀστακτί, e.g. S. *OC.* 1250, Ι δι' ὕματος | ἀστακτὶ λείθων δακρυούν.

βακχεύουσαν should not be 'corrected'—as it was by Dobree—to βακχεύθεισαν. The mountain is said to take part in the revels held on its summit. For this verb used actively of places cf. A. *fr.* 58 ἐνθουσιά δὴ δῶμα, βακχένει στέγη, and E. *Ba.* 726 πᾶν δὲ συνεβάκχευ ὅρος. For Bacchic revels on Mt. Parnassus cf. E. *Ion* 713-17 ιὼ δειράδες Παρνασσοῦ πέτρας ... ἵνα βακχίος ... πηδᾶ ... ἀμα σὺν Βάκχαις, and S. *Ant.* 1126 sqq.

Grégoire's attempt to keep the MSS. order of words (see *app. crit.*) causes metrical confusion and necessitates changes in the antistrophe which, except for metrical reasons so caused, are uncalled for.

1245. The first possessor of the Delphic oracle was Earth herself; then her daughter, Themis; cf. A. *Eu.* 2-4 ἐκ δὲ τῆς (= Γαῖας) Θέμιν, | ἦ δὴ τὸ μητρὸς δευτέρα τόδ' ἔζετο | μαντείον. The Python, also a child of Earth, defended the shrine for his mother and sister.

1246. For κατάχαλκος cf. E. *Ph.* 110, Ι κατάχαλκον ἀπαν πεδίον. Here the word, taken by itself, might mean 'covered with brazen scales', but this meaning accords ill with the datives which would have to be taken in a locative sense, i.e. 'under the laurel'. To take them as instrumental and translate, as Grégoire does, 'couvert, ainsi que par une cuirasse, du laurier', is simply impossible. Most edd. have supposed κατάχ, a misreading for some adj. meaning 'hidden' or the like and suggested e.g. κατάφρακτος (Monk), \*κατάχαιτος (cf. κατάκομος, E. *Ba.* 1187) (Housman). It is possible, however, that the word derives not from χαλκός, bronze, but from κάλχη, the murex. Hence Verrall's κατάκαλχος = ἐλικτός (see *app. crit.*), i.e. coiled like the volutes of a shell. Better is Prof. Murray's suggestion that not the shape

of the murex but the dye extracted from it is referred to. Thus κατάχη would mean 'purpled over', i.e. 'darkly shaded'. This gives admirable sense with the datives. We need not alter to κατάκαλχος as καλχη appears in the MSS. of Nicander in the form χάλκη. That Nicander is the earliest authority for this word need not disturb us; the fifth-century Greeks must have known of it from their use of the derivative verb καλχαίνειν. Eur. may well, however, have written κατάχαλκος. This would not unnaturally be changed to κατάχαλκος by a scribe ignorant of the rarer adjective. Badham suggested σκιερὸν κάτεχ' ἄλσος (with ἀμφέπον in l. 1248)—in which case the dative would be descriptive.

1248. With a full stop at Χθόνιον the sense is complete. The uncertainty of the reading of the corresponding line in the anti-strophe (see note on 1273) makes any alteration here risky. If υ— is wanted either Köchly's φυλάσσων or Bergk's Θέμιστος (gen. of Θέμις) would do.

1249. ἔτι μν: μν is not tragic; a connexion is wanted; the first ἔτι is pointless. We should probably read with Nauck σὺ δέ νν.

1255. θεσφάτων should be taken substantively as a gen. of definition with μαρτεῖας (acc. plur.) as it is in l. 1282 with αἰδαῖς, though some edd. regard it as adjectival with ἀδύτων.

1256. ὑπο = ὑπέξ, 'up from out of': so commonly in Homer; rare in tragedy, cf. E. *Hec.* 53 περὰ γὰρ ἥδ' ὑπὸ σκηνῆς πόδα, *Andr.* 441 ὑπὸ πτερῶν σπάσας, and *HF.* 296 ἥξειν . . . γαιας ὑπο.

μέσον: for Delphi as the centre of the world cf. E. *Ion* 5, 6 Δελφῶν τήνδε γῆν, ἵν' ὁμφαλὸν | μέσον καθίζων Φοῖβος . . . , *ib.* 461, 2 Φοῖβος ἔνθα γᾶς μεσούμφαλος ἐστία, *Med.* 668 ὁμφαλὸν γῆς θεσπιώδον, *Or.* 331 ἵνα μεσούμφαλοι λέγονται μυχοί, etc.

1259–62. ιών = 'on his arrival' is weak, if not impossible. We should probably read Bruhn's Γαίαν for γᾶς ιών. Some edd., desiring a more clearly expressed subject, read παῖς for παῖδ' and complete the lacuna by ἀπενάσσαθ' ὁ ⟨Λατῶς⟩ (Mekler), or ἀπένασσεν ὁ ⟨Λατῶς⟩ (Nauck), or ἀπένασσεν Ἀπόλλων ἀποπρὸ ζαθέων (Housman). We should certainly expect the active of ἀπονάιω in the sense of 'send away' rather than the middle (which is not elsewhere used transitively), but the text is probably in this matter sound as it stands. From the point of view of the sense, indeed, the middle is the voice we want: 'sent away in his own interest'. It is quite clear that Phoebus is the subject of ἀπενάσσατο, and παῖδ' should not be altered.

For Earth, the mother of dreams, cf. E. *Hec.* 70, 1 ο πότνια Χθών, | μελανοπερύγων μῆτερ ὄνείρων; and for Θέμις, daughter of Γῆ, cf. A. *Eur.* 2. At A. *Pr.* 212 the two are identified—πολλῶν ὄνομάτων μορφὴ μία.

1263–7. τά τε πρῶτα, τά τ' ἔπειθ', δοσσα τ' ἔμελλε: Eur. seems fond of this turn of phrase; cf. *Sapph.* 550, Ι εὐτυχοῦσι δὲ | οἱ μὲν τάχ', οἱ

δ' ἐσαῦθις, οἱ δ' ἦδη βροτῶν, *Ion* 6, 7 Φοῖβος ὑμνωδεῖ . . . τά τ' ὄντα καὶ μέλλοντα, *Hel.* 13, 14 (Theonoe) τά τ' ὄντα καὶ μέλλοντα πάντ' ἡπίστατο, *ib.* 922, 3 πάντ' ἐξειδέναι | τά τ' ὄντα καὶ μέλλοντα.

Comparing this passage with Pl. *Prm.* 152 C τοῦ τε νῦν καὶ τοῦ ἔπειτα, and S. *Ant.* 611 τό τ' ἔπειτα καὶ τὸ μέλλον (where, according to Jebb, τὸ νῦν is understood), it seems best to take τὰ πρώτα not of the past (as many edd. have done) but of the present or immediate future. Wecklein suggested ἀ πέρωτο with τά τ' . . . ὅσσα τ' in apposition. We might possibly read τὰ πρωτά (= τὰ πεπρωμένα ; for which word see Hdn. Gr. I. 215).

Keeping the MSS. reading we can take τά . . . τά either as articles or relatives with verbs understood. For τά (= ἀ) . . . ὅσσα τε cf. E. *Tr.* 499 οἵων ἔτυχον ὃν τε τεύξομαι.

If l. 1240 is metrically correct Musgrave's ὅσσα τ' must be accepted as producing corresponson, the initial iambus of the antistrophe (ἔπειθ') answering to the tribrach of the strophe (*νιν ἀπό*). Burges' ὁσ' is metrically unsatisfactory, and 'the future (lit. "the next" or "the then"), whatever it is going to prove' (1) gives very poor sense ; (2) involves taking ὅσα = οἴα.

Instead of οἴ many edd. accept Hartung's οἴς (instrumental dat.) . . . ἔφραζεν, 'by means of which she (Earth) told to many mortals', though this makes Γαῖα (l. 1267) (= Χθών) redundant.

**1266.** Our text keeps the MSS. reading, changing only δνοφερᾶς to δνοφεράς = 'throughout the dark earth-beds of sleep'; i.e. during the darkness of night when they (the μέροπες) were asleep. Dream-oracles were consulted by clients sleeping on the ground at the shrine: Gk. ἐγκοίμησις, Lat. *incubatio*. The gen. γᾶς is very difficult, and the line has been variously emended. Linder's χαμεύ-γας (a gloss on which would probably contain the words γᾶς and εὐνάς) is very probably right. Incidentally, to read it would give us a better corresponson with 1241, though in view of the uncertainty of the reading of that line little stress can be laid on this fact.

**1267.** δέ = 'and thus'.

**1268.** μαντεῖον is here (as at E. *Ion* 130 μαντεῖον ἔδραν) fem. Seidler's μαντείων is worse than useless.

ἀφεῖλ. τιμὰν Φοῖβον = 'deprived Ph. of the privilege'.

**1269.** φθόνω θυγατρός, i.e. in jealous championship of her dispossessed daughter, Themis.

**1271.** χέρα . . . ἐλιξεν ἐκ . . . θρόνων = χέρα ἐλιξεν περὶ θρόνους ἥρτησεν ἐκ θρόνων. This is good and not particularly difficult Greek, and such 'emendations' as Badham's ὅρεξεν εἰς Δίου θρόνον are no more than a rewriting of Euripides. The only alteration that is conceivably necessary is that of Δίος (— ; cf. — in 1245) to Seidler's Ζηνός (but what caused corruption ?) or more probably to Wecklein's Δίων (adj. = 'of Zeus': cf. l. 404 above (note), also E. *Ion* 200 Δίω παιδί, *Ba.* 245 Δίους . . . γάμοις; also

Barnes' metrically necessary *Δίον πυρός* (MSS. *Διός*), *ib.* 8, and Nauck's *Διόις* (MSS. *Διός*) *μελάθρους*, *Or.* 1684).

1273. *χθονίαν . . . μῆνιν θεᾶς*, hypallage for *χθονίας* (which Nauck would read) *μ. θ.* The MSS. have *θεᾶς μῆνιν*. Wilamowitz' transposition is not satisfactory, as the cretic *-νιν θεᾶς* does not correspond with the choriambus of the strophe (*-ον χθόνιον*). For this we need Hartung's *μή-νιμα θεᾶς* for *θεᾶς μῆνιν*, which is especially good as Apollo wished for the removal rather of the cause of anger than of the anger itself. We must in this case read *χθονίας* for metrical reasons, for *χθόνιον* (*μήνιμα*) would not scan. The meaning would be: 'begged . . . to take away from the Pythian shrine the cause of his quarrel with the goddess'—i.e. the prophetic dreams.

Wecklein boldly suggests *θεᾶς* (monosyllabic) | *μαντοσύναν*.

The infin. *ἀφελεῖν* is due to the fact that *χέρα ἔλιξεν* implies *(λισσόμενος)* or the like. Cf. E. *Suppl.* 285 *γούνασιν ὅδε πίτνω τέκνοις τάφον ἔξανύσασθαι*.

*νυχίους τ' ἐνοπάς* is redundant both to sense and metre. It may well have been (without *τ'*) a gloss on *μήνιμα* introduced into the text with the addition of *τ'* to complete the construction. The simplest plan is to remove it altogether. If, however, it is held that *ἐνοπάς* only is corrupt we can read with Seidler *μη-νιν* [*θεᾶς*] *νυχίους τ' ὄνείρους*, regarding *θεᾶς* as a gloss on *χθονίας*, and adding a hypobacchius to l. 1249 (see note on that line). Supposing that *νυχίους τ' ὄνείρους* was the original reading we should get a reason for the corruption, if corruption it be, of *νυχίους ἐνοπάς* to *νυχ. ὄνείρους* in l. 1276 (see *app. crit.*).

1274. *γέλασε*, sc. *Ζεύς*.

1275. The practical monetary value of the Delphic oracle was recognized as early as Homer (Il. 9. 404): cf. S. *OT.* 152, 3 *πολυχρύσουν Πυθώνος*; E. *Andr.* 1093 *χρυσούν γέμοντα γύαλα, θησαυρούς βροτῶν*.

1276. *νυχίους* is awkwardly near *νυκτωπόν* and Bergk's *μυχίους* ('subterranean') may be the right reading.

*παῦσατ*, as *ἐπέσεισεν κόμαν = ἐκέλευσεν*. This is idiomatic enough Greek (see note on *ἀφελεῖν* in l. 1273), but Musgrave's *ἐπὶ δὲ σείσας κόμαν παῦσεν* (see *app. crit.*) gives good sense and is equally near the MSS.

1277. The MSS. *λαθοσύναν* (presumably = *λήθην*) makes nonsense, though it was defended by Wilamowitz (*Herakl.* ii. 68), and though Weil retains it, thinking it refers to the trance into which those visited by the *νύχιοι ἐνοπάι* would be thrown. Many suggestions have been made, of which may be mentioned Markland's *δὲ μαντοσύναν* (fair sense, but not very near the MSS.), Weil's *δ' ἀλαμοσύναν* (i.e. *ἀλημοσύνην* = 'mental wandering'), and Hoffmann's *δ' ἀδαμοσύναν* (i.e. *ἀδημοσύνην* = 'mental distress')—both good palaeographically, but neither substantive has good authority and neither gives the required meaning. Much the simplest and

most satisfactory is Nauck's ἀληθοσύναν, though this is a rare word, found only at Thgn. 1226. Zeus removed from mortals not dreams but prophetic truth as given by dreams. Apollo is to have the monopoly of ἀληθοσύνη.

As ἀπό must be taken by tmesis with ἔξειλεν, and as verbs compounded with ἀπεκ- are, with the single exception of the Homeric ἀπεκλαυθάνομαι, not classical, Wecklein reads ὑπό.

1281-2. 'Restored to mortals their confidence in the verses of oracles (see note on l. 1255) *(charted)* at his throne thronged by crowds of visitors.'

ἀισιδαῖς, as the oracles were given in hexameter verse. Weil adopts Tournier's ἀιδάς, in which case θάρση becomes predicative: Zeus restored *(Apollo's)* prophecies as things in which mortals could feel confidence.

1284-end: Exodus.

(a) Messenger and Chorus, 1284-1306.

(b) Messenger and Thoas, 1307-1434.

(c) Thoas and Athena *ex machina*, with a short choric song in completion, 1435-99.

1284. The messenger shouts to those within the temple. He takes no notice at first of the chorus; hence their designation of themselves as μὴ κελευσθεῖσαν (l. 1288). Failing to grasp this point Lenting foolishly suggested, and Hermann accepted, εἴ με χρή for εἰ χρή μή.

1285. βεβώς being a participle of motion we might have expected ποῖ for ποῦ, but Greek shows considerable latitude in this respect (cf K.-G. II. i, p. 545), and ποῦ and ὅπου are often found with the perfect tense of verbs of motion; cf. S. *Tr.* 40, Ι κείνος δ' ὅπου | βέβηκεν οὐδεὶς οἶδε. Cf. below l. 1296 (note).

1291. φεύγοντες—not φυγόντες (Markland); they are still in flight though possessed of the image (λαβόντες).

1296. *(ἐκένσε)* . . . ὅπου; cf. Th. 2. 86. Ι παρέπλευσαν . . . οὖπερ . . . ο στρατὸς . . . προσεβεβοηθήκει (K.-G. II. i, p. 545).

1299. μέτεστι seldom has a personal subject and attempts have been made to oust μέρος, presumably as a gloss (?) Hence Nauck's *(τῶνδε)* τῶν πεπραγμένων [μέρος], and Wecklein's συφώς for μέρος. But if Herodotus can write ὄκοσον δέ τι μοι μέρος μετῆν (6. 107), and Thucydides μέτεστι δὲ . . . πᾶσι τῷ ἵσον (2. 37. 1), Euripides can presumably say μέτεστι . . . μέρος. 'The messenger's accusation is just. The chorus tries to send him on a wild-goose chase to give more time for the conspirators' escape.'

1302. With the MSS. reading τόδε (referring to the next line) we must suppose that the ἐρμηνεύς was some otherwise unknown official connected with the temple like the κληδοῦχος or πυλωρός. Prof. Murray's ingenious ὅδε suggests (see crit. note) that at this point the messenger blows a blast on his trumpet or uses the door-knocker. But even so the word ἐρμηνεύς is scarcely what we should expect.

1306. Cf. E. *Hec.* 105, 6 ἀγγελίας βάρος . . . μέγα. Weil thinks ἀγγέλλων a gloss and would read εἰσάγων (cf. E. *Ba.* 650 τοὺς λόγους . . . εἰσφέρεις καινούς), a verb which certainly fits the metaphor better.

1307. Tournier's ὅδ' (see *app. crit.*) may well be right; cf. E. *Supp.* 395 λόγων τὶς ἐμποδὼν ὅδ' ἔρχεται; Βοὴν ιστάναι (Eng. 'raise a shout') is the regular idiom; cf. A. *Ch.* 885 τίνα βοὴν ιστης δόμοις; S. *Ph.* 1263 τὶς . . . θόρυβος ισταται βοῆς; E. *Heracl.* 128 βοῆγε ιστησε, etc.

1308. The Aldine ed. has φόβον—an interesting variant.

1309. The MSS. ψευδῶς ἔλεγον αἴδε is unmetrical. Three lines of emendation have been followed: (1) considering ἔλεγον as corrupt to read (e.g.) ψευδῶς λέγονται μ' αἴδ' (Pierson); (2) regarding ψευδ. ἔλ. as a gloss to read ἔψευδον αἴδε (Heimsöth. Herwerden's objection to this use of the active cannot stand in the face of S. *OC.* 628), or simply ψευδῶς ἄρ' αἴδε (Matthiae, taking only ἔλεγον as a gloss and translating καὶ as 'actually')—but ὡς ἐκτὸς εἶης = 'on the ground that you were outside' is scarcely possible; (3) taking ψευδῶς as corrupt to accept some such correction as that of our text (see *app. crit.*).

1312. αὐθίς = 'later'; cf. ll. 377 and 1432.

1317. πνεῦμα συμφορᾶς: πνεῦμα is here used = 'influence' as e.g. πνεῦμα λύστης (A. *Pr.* 884), θεοῦ πνεῦμα (E. *HF.* 216), while συμφορά has a subjective meaning, almost = 'defect of character' (as in Th. I. 122. 4). Much ingenuity has been needlessly spent in 'emending' the line; e.g. Burges's τί βούλευμ' ἐν φρεσὶν κεκτημένη;

1319. Thoas' knowledge of who Orestes is saves, as Hermann pointed out, a long, and to the audience boring, explanation; nor is such knowledge on his part strange considering the length of Iph.'s sojourn in his country.

1321. τύχω here = 'am I to hit the mark?' Cf. A. *Ag.* 1232, 3 τί νιν καλοῦσα δυσφίλες δάκος | τύχοιμ' ἀν; *Ch.* 14, 15 ἢ πατρὶ τῷ μῷ τάσδ' ἐπεικάστας τύχω | χόνις φερούσις . . . ; *ib.* 418 τί δ' ἀν φάντες τύχοιμεν; E. *Hipp.* 826, 7 τίνα λόγον, τάλας, τίνα τύχαν σέθεν | βαρύποτμον, γύναι, προσανδῶν τύχω; But σε is odd, and we should expect not so much 'what more can I call it (lit. "you")?' as 'what less . . . ?': cf. E. *Hel.* 601 θαῦμ' ἔστι, ἔλασσον τοῦνομ' ἢ τὸ πρᾶγμα ἔχον. Mekler's πῶς δ' ὁ μεῖζον would avoid the first difficulty, while Markland's σε μεῖον would settle the second. Wecklein's πῶς ὅλειζον would solve both. (This form of the comparative is found in Homer and later in the Alexandrines. Its existence in the classical period is vouched for by inscriptions (Meisterh., p. 151), though it is not found in literature.) We might perhaps accept Markland's μεῖον and alter σε to γε. (For γε with the interrog. cf. Denniston, p. 124.)

Alternatively we might read μῶν σε (? or γε) μεῖζον, i.e. τοῦ προσήκοντος ὀνόματος: i.e. surely I have not used too strong a word? In this case ὀνομάστας τύχω would = simply ὀνόμαστα.

1322. ὑπαῦθα, thither, i.e. to the search for the *mot juste*.

1324. Either Hermann's διωγμὸν ὅστις or Monk's ὅστις διωγμός would be more natural Greek.

1325. ἀγχίπλουν πόρον: lit. 'they do not flee a near-by-sea journey'. πόρον is internal acc. Th. means that though the fugitives may have the start of him he cannot fail to overtake them, such being the length of the voyage to Greece. Hesych. has a gloss ἀγχίπους εὐδιακόμιστος, καὶ ὁ παρεστὼς καὶ σύνεγγυς. Εὐριπίδης Ἰφιγενείᾳ τῇ ἐν Ταύροις, with reference to which some edd. have wished to read here ἀγχίπους. ἀγχίπους (lit. 'near the foot', i.e. 'near'; Lyc. 318 ἄτην ἀγχίπουν = approaching doom), however, is scarcely the right word in this passage and it is better either to correct Hesych. to ἀγχίπλους or to suppose a confusion of two glosses in his text.

1326. δόρυ here probably = ship; cf. A. *Pers.* 411, E. *Cyc.* 15 and 19, *Hel.* 1268, 1568, and 1611, etc., where it is used without the usual epithet *νῆσον*.

1327. φλόγα . . . καὶ καθαρμόν = φλόγα καθάρσιον. Cf. E. *HF.* 936, 7 θύνω . . . καθάρσιον πῦρ. The pres. part. θύνουσα (Reiske θύσουσα) is used conatively like σώζουσα in l. 1318 (where Markland proposed to read σώσουσα).

1328. μετώχετο here used rather oddly (as though it were μετήρχετο) with an acc. of the *thing*, not the *person*.

1329. αὐτή here probably means 'alone', i.e. 'without us' (see L & S, *αὐτός*, i. 3). Nauck's transposition (see *app. crit.*) would give a much more natural order of words. Eur. may have written αὗτη δ' (cf. *ἡμᾶς μέν* of 1329).

1330. χρόνῳ (ὕστερον). πλέον not, I think, as England, 'to do something *special*', but = the idiomatic πλέον ποιεῖν = 'to do some good', 'to effect something'. Iph. is the subject of δοκοῖ.

1331-2. βάρβαρα = unintelligible. μαγεύοντα (observe the correction) is used absolutely, μέλη being governed by κατήδε.

1333. δαρὸν . . . χρόνον; so at A. *Sapph.* 516, though δαρόν is generally used alone adverbially.

1334. ἐσῆλθεν, impersonally, 'it occurred to us'. Followed by μή as φόβος is understood. Prinz' ἦμενοι, φόβος is quite unnecessary.

1335. κτάνοεν 'might kill', not 'might have killed' (England) which would demand a perf. or pluperf. indic.

1336. The infin. εἰσορᾶν depends on φόβῳ (= φοβούμενοι), as, below, does στείχειν on πάσιν . . . λόγος (= πάντες ἐκέλευνον). Cf. S. *fr.* 953 θανόντι κείνῳ συνθανεῖν ἔρως μ' ἔχει.

1337. οὐκ ἐωμένοις; closely together = 'forbidden'.

1338. Cf. E. *Cyc.* 85 ναὸς Ἐλλάδος σκάφος.

1339. 'Winged as to its sweep of oars with blade made ready' is very odd, nor does Barnes's κατήρες (going closely with σκαφός ταρσῷ, with πίτ. ἐπτ. in apposition) help matters much. The best emendation is Dobree's ταρσῶν κατήρη. But better still is Hermann's transposition of the line after 1394 (see note there).

*κατήρης* seems a variant for the commoner *εὐήρης* as at 1050 (cf. Od. 23. 272 *εὐήρε' ἐρετμά, τά τε πτερὰ νησὶ πέλονται*). Hdt. (8. 21) has *πλοίον κατῆρες*.

1349–53. A very vexed passage. Our text, except for the necessary corrections of *ἀγκύρας* (1351) and *τὴν ξένοιν* (*ξένην*) (1353) (see *app. crit.*) sticks to the MSS. This involves three difficulties, one, as I believe, insuperable. (1) *πρύμνηθεν ἐστῶτας*. It is quite clear from what follows that Or. and Pyl. are not yet aboard. We must therefore regard this phrase as = ‘standing on (shore by) the stern of the vessel’. This is, to say the least of it, a strained interpretation of the words. (2) *κοντοῖς δὲ . . . εἰχον* must be taken as = *καὶ οἱ μὲν κοντοῖς, κτλ.* This, in spite of δέ, is possible. Edd. cite E. *Hec.* 1160–2 *κάτ'* . . . *λαβούσαι φάσγανα . . . κεντοῦσι . . . , αἱ δὲ . . .*, and *HF.* 636 *ἔχουσιν, οἱ δ' οὐ (= οἱ μὲν ᔁχουσιν, οἱ δ' οὐ)*. More to the point, as containing an initial δέ, are E. *Hel.* 1604, 5 *σπουδῆς δ' ὑπὸ | ἐπιπτον, οἱ δ' ὠρθοῦντο, τοὺς δὲ . . .*, and *Or.* 1489 *νεκροὶ δ' ἐπιπτον, οἱ δ' ἔμελλον οἱ δ' ἔκειντο*. (3) The same sailors cannot at one and the same time ‘hastily prepare and lower ladders’ and ‘haul in the stern cables’; nor, if they could, could a statement to the effect that they were occupied on the first of these two operations be bisected, as it were, by the statement that they were employed upon the second.

We must either follow Bergk and excise l. 1352, or else with Köchly transpose it after 1349. The second course involves the divorce of *ἐστῶτας* from *νεανίας* and its correction to *ἐστῶτες*—a change which, in and for itself, is, as we have suggested, for the better; for, though Or. and Pyl. were still on shore, the *sailors* were standing *πρύμνηθεν*. We may then either put a full stop at *ἔλευθέρους*, and, removing the stop after *νεώς*, suppose a new (asyndeton) sentence to start with *πρύμνηθεν* (as does, e.g., England); or, with Weil, postulate a lacuna between *ἔλευθέρους* and *πρύμνηθεν*. The latter seems to me preferable. We may further suppose this lacuna to have contained the words *οἱ μέν* and take the δέ after *κοντοῖς* as introducing a second activity of the same set of sailors: i.e. (some) standing on the vessels stern were hastily hauling in the stern cables and holding the ship with quants (i.e. preventing the now unattached vessel from floating off), others were weighing anchor, others lowering ladders. If this solution be accepted we must further accept Kirchhoff’s διδόντες in 1353 for the MSS. δὲ δόντες, an easy change and one which gives us a suitable present, for a very unsuitable aor., participle. This change must be made also if, with Bergk, we cut out l. 1352 altogether. The two datives of l. 1353 are certainly awkward and Rauchenstein’s *κάτω* for *πόντῳ* may well be right.

(Kirchoff’s suggestion (see *app. crit.*), while arbitrarily introducing *ἢ* and *καὶ*, fails to solve the *πρύμνηθεν ἐστῶτας* difficulty.)

The ladders may have been rope ladders (cf. Aen. Tact. 38. 7 *ταῖς ἐκ τῶν σχοινίων κλίμαξι πεποιημέναις*. I owe this reference to Prof. Murray). So also may those have been that are mentioned at E. Rh. 73.

As to details: *νεώς* (in our text) is a partitive gen. with *πρύμνηθεν* (= *ἐν πρύμνῃ*); cf. *ποῦ γῆς*;

*κλίμακας*: plur. for sing. as at E. Ph. 104 (there is no need to accept Kirchhoff's *κλίμακα*). The technical term for this was *ἀποβάθρα* (S. fr. 415). For the whole passage cf. Polyaen. 4. 6. 8 *ἄλλοι μὲν ἀνέσπων τὰ πρυμνήσια, ἄλλοι δ' ἀνεῦλκον τὰς ἀποβάθρας, ἄλλοι δ' ἀγκύρας ἀνιμῶντο*. *ἄγκυραν ἔξανήπτρον* = 'were suspending the anchor from the cat-head', i.e. were hauling up the anchor.

1354. *ἀφειδήσαντες*: not 'not sparing ourselves', i.e. energetically, but 'no longer respecting Iph. as a priestess'.

1356. The cables, though detached from their moorings on shore, were seemingly not yet completely hauled aboard. The *εὐθυντήριαι* were two holes in the stern bulwarks, one on either side, through which the rudder-oars (*ῳλάκες*) passed: these rudder-oars were like the ordinary propellent oars attached to the tholes (*σκαλμοί*) by means of leather loops (*τροποί* or *τροπωτῆρες*).

1357. *ἔξηροῦμεν* is conative.

1358. *λόγοι . . . λόγῳ*: awkward but not un-Euripidean. Cf. note on l. 139.

*λόγῳ* = excuse, justification (cf. l. 998).

1359. The plurals (see crit. note) are half humorous: cf. E. *Heracl.* 950 *ὑδρα λέοντίς τε*. So, too, *ἀπεμπολῆς* (l. 1360) = 'smuggle out of' as though to sell her as a slave.

1360. Notice the idiomatic Greek double question. *τίνος*; the Greeks had no surnames.

1366. *τά* is demonstrative here = *τάδε*. *ἥν*; as in English we might say 'that's how I got . . .' His wounds, though they show in the present, were received in the past.

1367. i.e. *οὕτ'* *ἐκείνοις οὕθ'* *ἡμεῖς εἴχομεν σίδηρον*; cf. A. Th. 399 *λόφοι δὲ κώδων τ' οὐ δύκνονοσ' ἀνεν δορός*, and below, ll. 1477, 8.

1368. *δ'* for MSS. *τ'* dates back to the Aldine ed. and should almost certainly be adopted. Badham's *ἥσσον*, 'were darting forth', is attractive.

1369. Bergk suggested *θάμα* for MSS. *ἄμα*.

1371. *ξυνάπτειν* must be taken absolutely (as at Ar. Ach. 686), for though one can *συνάπτειν μάχην* and even *αἰλκήν* (E. Supp. 683) one cannot *συνάπτειν μέλη* in the sense of joining combat. The MSS. reading *ώστε ξυνάπτειν, κτλ.*, has been taken as = *ώστε τὸ ξυνάπτειν συνεῖναι τῷ μέλῃ ἀποκαμέν*; i.e. so that as soon as we had joined battle we were tired out. This seems to be the required meaning, but we can scarcely extract it from the Greek without Hermann's *ώς* (= *ώστε*) *τῷ*, accepted in our text. Paley arbitrarily excised the line. Other possible emendations are Markland's *ώς ξύν τὸ ἀπειπεῖν* or *ώστε συναπειπεῖν* (the latter

metrically objectionable): i.e. so that our crying off and our getting tired were simultaneous.

1372. ἐσφραγισμένοι: Weil compares Verg. *Georg.* 4. 15 et manibus Procne pectus *signata* cruentis. Cf. also Peithetairus' question to Iris (Ar. *Av.* 1213) σφραγίδ' ἔχεις παρὰ τῶν πελαργῶν;

1373. κρημνόν: the cliffs behind the beach = ὅχθοις of l. 1375.

1375. A few adverbs sometimes form their comparative in -ως instead of the normal -ον; cf. Jannaris, *Hist. Gk. Gram.* § 520.

1376. καὶ is here used in further specification of what has been already stated by the preceding verb and adverb; cf. l. 1058 and note.

Paley's πέτροις would give ἐβάλλομεν its normal construction.

The Greeks said βάλλειν τινά τινι not (as a rule) βάλλειν τινί τι.

1378. ἀναστεῖλαι = to check. A military use; cf. Th. 6. 70. 3 οἱ ἵππης . . . εἰργον, καὶ ἐσβαλόντες . . . ἀνέστελλον.

πρόσω = <and keep us> at a distance.

1380. See critical note. I's ὁστε μή with the infinitive after φόβος is scarcely grammatical (cf. K.-G. II. ii, p. 398). Some dat., too, seems called for to complete the lacuna. The corrector of P had little knowledge of Greek accidence and less (we hope) of Greek sailors.

That a similar lacuna occurs at l. 1404 suggests that our MSS. derive from an archetype which had 24 lines to the page.

1381. λαβών . . . ὡμον = 'hoisting <his sister> upon his shoulder'.

1382. MSS. ἐπὶ κλίμακος = 'on the ladder'. We should probably accept Wecklein's κλίμακας (plur. as in l. 1351) = 'up the ladder'. Cf. E. Cyc. 352 ἐπὶ κινδύνου βάθρα.

1383. εὐσῆμον. The word ordinarily means 'conspicuous', occasionally 'of good omen'. Neither meaning fits here. In E. IA. 254, 5 we read of πεντήκοντα νῆας . . . σημείουσιν ἐστολισμένας, i.e. 'decked with ensigns', and it may be that in this passage εὐσῆμος has the sense of 'fair-ensigned'. Most edd., however, accept Pierson's εὐσέλμου—a Homeric epithet used by Eur. at Rh. 97.

1384. For this ablative gen. cf. E. Tr. 1121 πύργων δίσκημα = a thing (Astyanax) thrown from the walls.

1386-7. The MSS. reading accepted by our text is scarcely possible; (1) 'sailors of the Grecian land' is at least dubious Greek; (2) 'lay hold of the ship with oars' is even more unlikely. (It does not ease matters to reject the comma after ναῦται and take γῆς . . . νεώς as a double genitive, as Wecklein does. This further necessitates emending κώπαις to κώης, 'lay hold of the oar'.) Kvičala may be right in rejecting l. 1386 altogether. He further puts a full stop at νεώς (l. 1383); keeps the MSS. δ' in l. 1384, not supplying Markland's <δ'> in l. 1385, and so makes ἀγαλμα the subject of ἐφθέγξατο. Βοή τις (or βοήν τινα, the reading of the Aldine ed.), may, he thinks, have been a gloss, expanded later into a line. The objection to this view

(which also involves the accepting of Reiske's κώπης) is that it involves the omission of any account of the shipment of the ξόανον.

Retaining l. 1386 we can either (a) suppose corruption and emend (1) γῆς το τῆσδ', removing the comma at νάυται (so Markland), or (2) ναῦται, νεώς το ναύτης λεώς (so F. W. Schmidt—for ναύτης as adj. cf. E. Hec. 921 ναύταν . . . ὅμιλον); or (b) regard ναῦται, or ναῦται νεώς, as a gloss and take Nauck's νεανίαι or Köchly's νεηλάται—preferably the latter, as being a word more in need of glossing and more accurately glossed by ναῦται νεώς.

Reiske's κώπης may be taken with any of these. κώπαις indeed can only be kept on the supposition that what Eur. wrote was something like ὡ γῆς Ἐλλάδος λεώς, ἀλὸς λάβεσθε κώπαις (Musgrave).

The new ed. of L & S persists in its error of translating ἐκλευκαίνειν 'dash the white spray off the oar'. The ἐκ is simply intensive. Cf. E. Cyc. 16, 17 ἀλα | ροθίοισι λεικαίνοντες.

1392. With this punctuation we must translate 'went (straight for) the harbour mouth'. It is, however, perhaps better to put a comma after ἔχωρει. Eur. not infrequently puts δέ third word (see Denniston, p. 188), especially where, as here, the two words give a combined sense, e.g. IA. 1006 ψευδῇ λέγων δέ. ἔχωρει in this case is used absolutely = 'made progress'.

Prof. Murray's suggested emendation (see *app. crit.*) is particularly attractive in view of the fact that στόμιον is not elsewhere used of the mouth of a harbour. For στόμα in this sense cf. Ar. Ec. 1107 ἐπὶ . . . τῷ στόματι τῆς ἐσβολῆς.

Badham's στόμα δέκπερῶσα δή deserves mention.

1393. Many 'corrections' of ἡπείγετο have been suggested, of which the most plausible perhaps are Pierson's ἐπείχετο and Earle's ἀπείρυγετο, but in view of Od. 23. 234, 5 νῆ . . . ἐπειγομένην ἀνέμῳ καὶ κύματι none is needed.

ἐπείγειν here = 'laborare'.

1395. Kirchhoff's ὠθεῖ may be right, though I see little reason to suspect the imperf. of the MSS. which sorts better with the surrounding imperfects. ὠθεῖ, Ion. and epic. form of ἐώθει, is found in the MSS. at Pl. Chrm. 155 C; and in any case the unaugmented form is not unnatural in a ῥῆσις.

The MSS. πάλιν πρυμνήσι is nonsense. Mekler's παλίμπρυμν' ιστι gives admirable sense: 'forced the sails (*synecdoche* for "the ship") astern'. Hermann's παλιμπρυμνηδόν (a word he took from Hesych.—as did Mekler his παλίμπρυμνα) is also good, though it involves either correcting νεώς to σκάφος (νεώς would on this theory have been a gloss), or introducing l. 1346 after l. 1394. This latter transposition appears the more likely when we remember that the two lines are 48 lines apart and that the archetype probably had a page of 24 lines. (See note on l. 1380.)

1396. πρὸς κῦμα λακτίζοντες: an adaptation of the proverb πρὸς κεντρα λακ. (E. Ba. 795). Nauck, with singular lack of taste, proposed reading κέντρα here. As Wilamowitz says (*Herakl.* l. 729): wenn κέντρα statt κῦμα überliefert wäre, müsste man ändern.

1404. For the possible cause of the lacuna cf. note on l. 1380. Suggestions for its completion have been made in plenty, but none deserves attention that does not retain at least ἐπωμίδας, a rare word and unlikely to be corrupt. This limits us to (1) φ's χερῶν; (2) Nauck's [ἐκ] εὐχερῶς, and (3) Markland's πέπλων. Of these (1) has been interpreted in two ways: (a) 'applying shoulders bare from the hands', i.e. rowing with arms bared from hand to shoulder; (b) 'fastening the oar-handle under the arm-pits having let-go with the hands.' To this second interpretation, however, it may be objected (1) that ἐκ χερῶν cannot really be made to yield this sense; (2) that ἐπωμίδης does not = μασχάλη; (3) that no sane man tucks the handle of his oar under his arm in a heavy sea in order, apparently, to sing a paean.

Reading, as our text does, ⟨πέπλων⟩ we get to γυμνὰς ἐκ π. an exact parallel in 1348, 9 ἐκ δεσμῶν . . . ἐλευθέρους; cf. also E. *Ion* 1208 γυμνὰ δ' ἐκ πέπλων μέλη. This seems to me much the most satisfactory conclusion—unless, indeed, we suppose with Wecklein that the two lines have got in from some other play, παιᾶν being unnecessary to the construction. Another line of emendation deserves notice: it is to alter ἐπωμίδας to ἐπωμίδος and read for ἐκ ⟨πέπλων⟩ e.g. Hartung's ὀλένας. ἐπωμίδης besides meaning 'shoulder' can mean 'tunic sleeve' (usually of a woman's garment (as at E. *Hec.* 558) rather than a man's; but of a man's at e.g. Plut. *Eum.* 7).

1405. ἐκ κελεύσματος: in accordance with the chant of the κελευστής. The expression occurs again at A. *Pers.* 397.

κέλευμα is the older form (see L & S<sup>9</sup>), and κελεύσματος should probably be read here.

1406. For μᾶλλον . . . μᾶλλον cf. Ar. *Ra.* 1001.

1407. For ὁ μέν τις cf. E. *Med.* 1141 κυνεῖ δ' ὁ μέν τις . . . ὁ δέ . . ., *Hel.* 1597, 8 ὁ μέν τις . . . ὁ δέ . . . This and the next line used to be understood of the Greeks, on whose part such actions are really inexplicable. Actually they refer to the Taurians, who dashed into the water carrying with them ropes the other ends of which others had attached to (ἐκ, as usual) trees or rocks, their object being to secure the labouring vessel. Grégoire takes it as = lasso the vessel (*accrocher des lacets*).

Rauchenstein's χῆμῶν τις would make this clearer, but it is unnecessary.

ἀγκύλη here = looped rope.

1410. ἐκεῦθεν: cf. notes on ll. 540 and 1182.

1411. ἀλλά, probably of exhortation (Denniston, p. 14)—though it may answer the otherwise *solitarium* μέν of 1409. But μέν . . . ἀλλά is a rarity (cf. S. *OC.* 1615).

1414-15. For Poseidon's friendship for Troy cf. E. *Tr.* 6, 7 οὐποτ' ἐκ φρενῶν εὔνοι' ἀπέστη τῶν ἐμῶν Φρυγῶν πόλει, etc.

'τε . . . δέ. δέ is often unnecessarily emended by editors' (Denniston, p. 513); cf. l. 387 (note). Here the MSS. Πελοπίδαις δ' is quite possibly right, in which case the καὶ of 1416 = even (see Denniston, p. 319)—Kirchhoff's ὥν for καὶ is quite unnecessary.

1414-19 is rejected altogether by England. Certainly the lines require some doctoring, and even then the result is scarcely worthy of Euripides. Mr. Page (*Actors' Interpolations*, p. 78) suggests that ll. 1414, 5 may have been put in by some one ignorant of the impersonal use (as at E. *El.* 1080) of παρέχειν. They come in oddly, as he says, in the messenger's speech.

1418. The MSS. τ' ἀδελφήν, i.e. παρέξει . . . γόνον . . . ἐν χεροῖν *(λαβεῖν, ἐν χεροῖν)* λαβεῖν τ' ἀδελφήν is scarcely defensible on the analogy of A. *Ch.* 130, 1 ἐποίκτειρόν τ' ἐμὲ | φίλον τ' Ὁρέστην. Musgrave's ἀδελφήν θ' must be accepted.

1418-19. These lines as they stand in the MSS. (kept in our text) are grammatical but nonsensical. We must accept Markland's ἀμνημόνευτος (here = ἀμνήμων, 'unheedful of') and Badham's θεάν with genitives—better singular (φόνου τοῦ ν') than plural—see *app. crit.*

The messenger means that Iph. in carrying off the ξόανον is showing ingratitude in forgetting her threatened sacrifice in Aulis (and the goddess's rescue of herself therefrom).

1423. εἰλα is normally used with imperatives, but, as οὐ . . . δραμεῖσθε; = τρέχετε, εἰλα is quite natural. Cf. E. *Hel.* 1597 οὐκ εἴ? ὁ μέν τις . . . ἀρεῖται δόρυ;

1424. παράκτιοι = παρὰ τὴν ἀκτήν. The Greeks used adjectives denoting place and time where we should use adverbs or adverbial phrases; cf. χρόνιοι in l. 258 above. ἐκβολάς ν. = wreckage.

1427. οὐ δέ (vocative), as though οἱ μέν had preceded; cf. note on 1349.

1428. I.e. ἐκ θαλ. *(διώγμασιν)*. Ιππεύμασι, as it is, has to do duty for both. Wesener wished to read θηρεύμασι.

ἐκ θαλάσσης ἐκ τε γῆς = 'by sea and land': a rare use of the preposition; cf. such expressions as ἐξ ἀριστερᾶς, ἐκ δεξιᾶς.

1430. Edd. point out that while κατακρημνισμός was a recognized Greek punishment σκολοπισμός was not; the latter being one of those things τὰ πρέπει μᾶλλον βαρβάροισι ποιέειν ἡπερ Ἑλλησι (Hdt. 9. 79). Apollo is made to refer to this punishment as barbarous in A. *Eu.* 189, 90. Orestes, however (at E. *El.* 898), suggests to Electra such treatment for Aegisthus—πήξασ' ἔρεισον σκόλοπι.

1432. αὐθίς as at ll. 377 and 1312 = on a later occasion.

1433. If τάν is right it must mean 'this' (cf. l. 1366), but Barnes' τῶν προκειμένων is very attractive; for σπουδὴν ἔχειν + gen. cf. E. *Alc.* 778 = 1014 (*θυραίου πήματος σπουδὴν ἔχων*).

1435. Athena appears as *dea ex machina* on the θεολογεῖον. For her dramatic justification see Introduction, p. xviii. A poet who writes ἵχνος (l. 266) and πόδα (l. 936) πορθμεύειν should not awake distrust in using the phrase διωγμὸν πορθμεύειν. Nauck's πορσύνεις, therefore, and Wecklein's τόνδι ἐπευθύνεις are needless.

For ποῦ ποῦ cf. E. *Or.* 278; *ib.* 470 and E. *El.* 487 ποῦ ποῦ.

1436. The normal voc. form is Θόαν; cf. *Il.* 13. 222 (K-G. I. i. 415).

At E. *Supp.* 1183 we find ἄκουε . . . τούσδ' Ἀθηναῖς λόγους.

1437. ρέμα, 'lit. 'the flood of your army', a common and, to a Greek, a natural metaphor. The exact phrase is to be found in A. *Pers.* 412 ρέμα Περσικοῦ στρατοῦ.

1438. The impossible dat. plur. (*πεπρωμένοις*) of the MSS. may be emended either to this (personal) nominative or to the acc. sing. (Monk), in which case we have an impersonal acc. absolute. For the personal use of the participle cf. E. *Tr.* 340, Ι τὸν πεπρωμένον . . . πόσιν. *πεπρωμένον* does not seem to occur in the absolute use, but on the analogy of εἰρημένον, γεγραμμένον, etc. (cf. K.-G. II. ii, p. 88), it is not impossible.

1440. England calls attention to the ambiguity in Goethe's *Iphigenie* of Apollo's command to Or. to bring back from Tauris *die Schwester*, words which Or. interprets as *Apollo's* sister, Artemis, not his own. There is, however, no ambiguity here; for, though ἀδελφῆς might mean either Apollo's or Orestes' sister, δέμας cannot = ἄγαλμα (England's citation of E. *Alc.* 348 is merely misleading), and, while Iph.'s goal was Argos, the statue's was Athens (ἐμὴν . . . χθόνα). In this case, too, l. 1441 would be redundant.

1441<sup>b</sup>. This line is missing in P and in all the old printed editions. It is true that it in part resembles E. *Hipp.* 600 (τῶν νῦν παρόντων πημάτων ἄκος μόνον) and in part E. *Supp.* 615 (κακῶν . . . ἀναψυχᾶς), but these are not sufficient grounds on which to reject it. ἀναψ. is in apposit. not to ἄγαλμα but to the preceding clause.

1442. ἀποκτενεῖν δοκεῖς: 'expect to kill' rather than 'intend to kill'.

1444. When used with personal pronouns χάριν (= 'for the sake of') takes the adjectival form in agreement, not the genitive of the substantival. An extension of this use may be seen at E. *Heracl.* 241 where πατρόφαν χάριν = πατρὸς χάριν.

At S. *Tr.* 485 we get a combination: κείνου τε καὶ σὴν . . . χάριν.

1445. Some edd. (e.g. Hermann) keep the MSS., apparently regarding τίθησι πορθμεύων = τίθεις πορθμεύει. This is really impossible. We can either, with Badham, alter πλάτη to πλάτην: i.e. '⟨for him⟩ Poseidon makes the sea smooth, causing the ship (lit. oar) to pass over it'; or accept (as our text does) Tyrwhitt's correction. In this case the sentence can be construed in two ways: (1) '⟨him⟩ P. is at this moment (ἥδη) causing to voyage in his ship over a waveless sea . . .'; (2) '⟨for him⟩ P. is at this moment making the sea's surface smooth so that he may voyage . . .', i.e. ⟨δοτε⟩ πορθμεύειν.

Of these the second is preferable, though the acc. of 'motion over which' involved in the first is not impossible cf. E. *Andr.* 1228, 9 λευκὴν αἰθέρα πορθμευόμενος), and such a constr. of τίθημι is not (as England tries to make out) confined to cases where compulsion rather than enablement is expressed (see, e.g., E. *Med.* 717, 8 παιδῶν γονᾶς | σπεῖραι σε θίσω, where the verb means 'I will enable', not 'I will force'. So, too, E. *HF.* 311 ὁ χρὴ γὰρ οὐδεὶς μὴ χρέων θήσει ποτέ).

Weil suggests τίθησ' οἱ, unnecessarily. A datival antecedent to ὅν can be easily understood.

1447. There is something to be said for ending the parenthesis at παρών and taking θεᾶς with ἄγαλμα (so Bruhn).

For divine telephony unaccompanied by television cf. E. *Hipp.* 85, 6 σοὶ καὶ ξύνειμι καὶ λόγοις ἀμείβομαι, | κλύων μὲν αὐδήν, ὅμμα δ' οὐχ ὄρῶν τὸ σόν; cf. also S. *Aj.* 14, 5.

1449-50. ὅταν . . . χῶρός τις ἴστι: cf. note on l. 260 above.

1451. Halae Araphenides (so called to distinguish it from Halae Aexonides) was in the east of Attica, on the coast of the Euboeic Gulf opposite the δειρὰς Καρυστία = "Οχη, beneath which mountain lay the town of Carystus in the south of Euboea (cf. Str. 10. 1. 6. Κάρυστος δ' ἐστὶν ὑπὸ τῷ ὅρει τῇ "Οχη . . . ὅθεν διάπλους εἰς 'Αλὰς τὰς 'Αραφηνίδας). See Introduction, p. vii.

1455. Eur. uses the verb περιπολεῖν for the sake of the syllable πολ in his punning derivation of the title Ταυροπόλος.

1456. οἰστροις, instrumental dat. as though περιπολῶν had been a passive participle.

For Ἐρινύῶν trisyllabic see l. 931 and 970.

1457. Attempts to avoid the anapaest in the fifth foot by reading Ταυροπόλον εἰς τὸ λ. ὑμν. δή (Weil) or Ταυροπόλον ὑμν. εἰς δὲι θεάν (Nauck) will seem unnecessary when we consider the comparative frequency of this metrical licence where proper names are concerned; cf. above l. 825.

1458. ἔορτάξῃ <τῇ 'Αρτέμιδι>.

1459. ἄποινα is in apposit. to the sentence which follows.

σφαγῆς refers to the attempted sacrifice of Or. by the Taurians.

With ἐπισχέτω and ἔξαντέτω we must understand ὁ ιερεύς: cf. the ἀναγγώσεται <ό γραμματεύς> so common in Demosthenes.

1460. δέρη πρός = πρὸς δέρη. The anastrophe is eased by the following genitive. A not uncommon word-order in Eur.: cf. *HF.* 527 ὅχλῳ . . . ἐν ἀνδρῶν, *ib.* 863 στέρνον εἰς 'Ηρακλέους, *Ph.* 24 λειμῶν εἰς "Ηρας, *Rh.* 660 εὐνᾶς . . . πρὸς "Εκτόρος, and νῦν ἐπ' Ἀργείων *ib.* 150 (and in five other lines of the play: 155, 203, 221, 502, 589).

1461. ὁσίας ἔκατι looks back to σφαγῆ ἄποινα, but the rest of the line suggests another motive: compensation to Artemis for the loss of her Tauric sacrifices.

Actually the ritual of Artemis Tauropolos contained traces of much earlier human sacrifice. This false aetiology is a conscious

attempt to clear the Greeks by attributing such sacrifice to the barbarians; see Introduction, p. ix.

1462-3. κλίμακας seems to have here the meaning (ignored in L & S) of 'terraces' (cf. D.S. 19. 21, and Str. 12. 2. 6 (κλιμακώδη)).

On Pierson's suggested λείμακας (a word which the tragedians, except at Pseudo-Eur. *IA*. 1544, use only in lyrics) Hermann's comment is: temerarium est descriptiones tentare locorum quos quis non ipse viderit. Βάθρα (which can mean 'rungs of a ladder' as at E. *Ph*. 1179) seems to be used in this sense at E. *IA*. 81 Αὐλίδος βάθρα, *ib.* 705 Πηλίου βάθρα, and *Ph*. 982 Δωδώνης βάθρα.

*Βραυρωνίας.* Faced with the difficulty that similar rites occurred both at Halae and Brauron Eur. places the ξόανον in the former, sending Iph. to the latter. In this Strabo (9. 1. 22) follows him, as also Callimachus (*Dian*. 173).

Weil keeps the almost impossible gen. τῆσδε . . . θεᾶς, but κληδουχεῖν cannot = κληδοῦχον εἶναι.

1465. It is best to take εὐπήνους ὑφάς with πέπλων and ἄγαλμα in apposition. The subject of θήσουσι is left vague. The garments of such as died in child-birth were dedicated to Ἀρτεμις λοχία. Clearly Iph. is here identified with this goddess. Pausanias (2. 35. 1) speaks of a goddess Ἀρτεμις-Ιφιγένεια as worshipped at Hermione and elsewhere (Introduction, p. viii).

1467. τάσδε = the women of the chorus.

The older edd. regarded the addressee of this sentence as Thoas. This is difficult for four reasons: (1) the absence of a vocative; (2) the fact that Athena seems to have finished with the king at l. 1445; (3) it would be necessary to postulate a long lacuna in which Athena would end her new instructions to Thoas and recommence those addressed to Or. (ἐκσώσασα δέ, κτλ.); (4) the change of addressee in the middle of a line. That at l. 1482 Thoas says πέμψω . . . τάσδ' does not preclude the possibility that here, as at E. *Hel*. 1427, ἐκπέμπειν = 'escort out of', not 'send out of', see l. 171 n. above. It is better, therefore, to suppose that Athena addresses Or. and his sister throughout.

But though γνώμ. δικ. οὖνεκ' and ἐκσώσασα are grammatically possible as expressing two reasons for Athena's command, they are not logically so, and most edd. have supposed a lacuna starting either after οὖνεκ' or after ἐξεφίεμαι. If the former, then the γνώμη δικαία was the chorus' when it decided to help Iph.; if the latter, then it is Or.'s as shown in his coming to Tauris, and may have been preceded by some such remark as '(I save thee now) because of . . .' In this case we may adopt the reading preserved in the Aristophanic scholium (see *app. crit.*) ἐξέσωσα δέ.

It is possible to translate the text as it stands (accepting the scholiast's reading) without postulating a lacuna. In this case not only a new sentence but a new paragraph starts at ἐξέσωσα δέ. Athena, after enjoining on Or. the duty of rescuing the

chorus, bids him see to it that in future in matters legal the principle of 'the benefit of the doubt' holds good, citing his own case as a precedent. There would be only a comma after 'Ορέστα, and καὶ (l. 1471) would mean 'and therefore'.

On the whole, however, it is best to postulate a lacuna after οὐνεκ'. Grégoire ingeniously suggests that this lacuna may have contained Athena's instructions for the establishment of the chorus in Delos, an island for which they express their admiration in the strophe of the second stasimon of the play (ll. 1089 sqq.). We know, and Eur. must have known, that the Hyperboreans were somehow connected with Delos and the worship there of Apollo (cf. Hdt. 4. 32 sqq., Pl. P. 10. 30, O. 3. 16), and in this passage Eur., identifying the chorus with the Hyperboreans, may have given an 'explanation' of the connexion between these and the island of Delos parallel to that of the connexion of Iph. with Attica. (Cf. further Call. *Del.* 281.)

1470. ίσας; cf. l. 965.

'Αρείοις ἐν πάγοις, cf. E. *Or.* 1651 πάγοισιν ἐν Αρείοισιν.

1471. Markland's emendation (see *app. crit.*) is easy. Without it we must, with Hermann, suppose a lacuna after l. 1471.

1476. ἀπιστος here = disobedient. Hesych. has the gloss : ἀπιστος· ἀπαράπιστος, ἀπειθής. Σοφοκλῆς Τρωιλῷ (fr. 627). The adj. is so used also by Aeschylus (*Th.* 842 βουλαὶ . . . ἀπιστοι Λαῖον; cf. *ib.* 1036); cf. the not uncommon use in tragedy (and in Plato) of ἀπιστεῖν = ἀπειθεῖν.

1477-θ. τε . . . τε . . . οὐχί may be all right (cf. l. 1367), but England's ἀδελφήν τ' (i.e. φέρων βρέτας θ. ἀδελφήν τε) is not unlikely. In this case the τ' after 'Ορέστη is answered by the δέ of l. 1482 (see note on l. 1415).

τί . . . καλόν; lit. 'in what way is it a good thing to . . . ?'

Bruhn's emendation (see *app. crit.*) has much to be said for it. Alternatively we might accept Stadtmüller's πλέον for καλόν. Weil thinks θεούς may be a gloss which has got into the text and suggests: τί γάρ; | πρὸς τοὺς σθένοντας πῶς ἄμ. καλόν;

1480. ίτωσαν: this 3rd per. plur. imperat. is a late form. Only one example is known from inscriptions as occurring before 300 B.C. and that dates to the year 352 (Meisterhans, p. 168). Several occur in the MSS. of Thucydides, but these may well be 'corrections' of the early -ων form. In fifth- and fourth-century verse the only instance besides this seems to be ξτωσαν in E. *Ion* 1131. Both should probably be emended. We might here read Elmsley's εἰς σήν ιόντων, Herwerden's ιοιεν εἰς σήν, or Wecklein's ίτων ννν εἰς σήν.

1486. There seems no reason to suspect χρεών. It is used substantively at E. *HF.* 21, *Hel.* 1636, and *Hipp.* 1256 (where it is a disyllable). The synizesis (see note on l. 647 above) is not unusual; cf. E. *fr.* 734 τὸ γάρ χρεών μεῖζον ἡ τὸ μὴ χρεών. But σοῦ τε καὶ θεῶν meaning 'not only you but also the gods' is

strange (S. *Tr.* 443, 4 οὐτος (sc. Ἔρως) . . . ἄρχει καὶ θεῶν . . . κάμου γέ is different), and the truism (Simonides' ἀνδύκα οὐδὲ θεοὶ μάχονται) comes in rather frigidly. Nauck rejected the line.

1490. 'Go in your good fortune, happy <as> being of the number of the saved'. *μοῖρα* here means 'section' or 'division'; cf. E. *Med.* 430 ἀνδρῶν . . . *μοῖραν* = 'the male division of mankind'.

1497-9. E. *Or.* and *Ph.* have a similar ending, just as five other of Euripides' plays have a common conclusion. The chorus, in the person of the poet, prays for a dramatic victory.

## METRICAL SCHEME AND NOTES

II. 1-122 iambic senarians.

II. 123-235 (except 126, 7) anapaests.

(Mostly, as is usual, acatalectic and catalectic dimeters; spondaic, as being 'anapaesti lugubres').

126, 7 dochmiac monometers.

130 normal if we read ὄσιας ὄσιον πόδα π. (see notes).

183 first anapaest resolved.

188 πατρῷών | οἴκων (if text correct: see notes).

194 second anapaest resolved.

197 υ υ υ | υ υ υ | υ υ υ | υ (φόνῳ ... τ' ἐπ') ἀχεστιν: see notes).

213 reading ⟨θεοῖς⟩ ἔτεκεν... catalect. dim. with second anapaest resolved.

215 see notes.

216 νύμφαιον.

220 ? resolved anapaestic tripody (see notes). [Wilamowitz (*Griech. Versk.*, p. 267) strangely takes this line, as also 197 and 232, as trochaic].

230 read δμαθέντ' ἀγκλαιώ (see notes).

231 second anapaest resolved. For apparent final tribrach see notes.

232 reading ⟨σύγγονον⟩ ἔτι βρέφος... acatalect. dim. with all but first foot resolved.

II. 236-391 iambic senarians.

392 = 407 - υ υ - | - υ υ - = choriambic dimeter.

393 = 408 υ υ - | υ - - υ - = ? anap. + doch.<sup>1</sup>

394 = 409 υ υ υ υ υ υ υ [-] = lecythion. (Reading νότια for πόντια in 409, see notes.)

395 = 410 <-> υ υ | υ - | υ υ | υ - | υ - | . - = syncopated iambic trim. (see notes.)

396 = 411 υ υ - υ υ - υ = Reizianum.

397 = 412 - - - υ υ - υ = pherecratean.

<sup>2</sup> 398 = 413 υ - | υ υ υ | υ - | υ - | υ υ | υ υ = iambic trim. (see notes).

400 = 415 υ - | υ - | - - | . - = syncopated iamb. dim.

401 = 416 - υ υ - | υ - - - = syncopated choriamb. dim.

<sup>1</sup> A suspiciously odd combination. The lines may be (as Mr. Dennis-ton suggests in his article in 'Greek Poetry and Life', p. 139) syncopated iambic dimeters with *Doppelsenkung*, i.e. υ υ - | υ - | (υ) - | υ -.

<sup>2</sup> Where two marks of quantity are given in an antistrophic system the top one refers to the strophe, the bottom to the antistrophe.

402 = 417	◡-◡-◡-◡-◡   -◡-◡-	= Archilochean dicolon.
403 = 418	- -   - -	= double spondee.
405 = 419	- - - ◡-◡-◡-	= glyconic.
406 = 420	- - - ◡-◡-	= pherecratean.
421 = 439	- - - -   - ◡-◡-	= choriamb. dim.
422 = 439 (b)	- - - ◡-◡-	= telesilleion or syncopated glyconic (= - - - ◡-◡- - - -).
423 = 440	- - - ◡-◡-	= pherecrat.
424 = 441	◡-◡-◡- [antist. ? <i>Tρώαδα</i> ]. <sup>1</sup>	
425 = 442	- ◡-◡-   - ◡-	= resolved choriamb. + cretic.
426 = 443	- ◡-◡-   ◡- ◡-	= syncopated choriamb. dim.
427 = 444	◡- - - ◡-   - ◡- ◡-	= choriamb. dim.
428 = 445	- - - -   - ◡- ◡-	= syncopated choriamb. dim. (see notes).
429 = 446	- - - ◡-   - ◡- ◡-	= syncopated choriamb. dim.
430 = 447	- - - ◡-   - ◡- ◡-	= syncopated choriamb. dim. (see notes).
431 = 448	- - - - ◡- ◡-	= paroemiac.
432 = 449	- - - -   - ◡- ◡-	= syncopated choriamb. dim.
433 = 450	- - -   - ◡- ◡-	= spond. + choriamb.
434 = 451	- - - ◡-   - ◡- ◡-	= syncopated choriamb. dim.
435 = 452	- ◡- ◡-   - ◡- ◡-	= choriamb. dim.
436 = 453	- ◡- - ◡-   - ◡- ◡-	= choriamb. dim.
437 = 454	- ◡- - -   - ◡- ◡-	= choriamb. dim.
438 = 455	- - - ◡- ◡-	= pherecrat.

ll. 456-66 anapaests.

ll. 467-642 iambic senarians.

643	◡-◡-◡-◡-   ◡- - - ◡-	= dochmiac dim.
⟨644⟩	◡-◡-⟨-◡- - - ⟩	= doch. monometer (see notes).
645	◡-◡-◡- - -	= doch. monometer
646	iambic trimeter.	
647	◡-◡-◡-◡-   ◡- - ◡- - - ◡-	= doch. dim. (see notes).
648	◡-◡-◡- - -	= doch. mon. (see notes).
649	◡-◡-◡- - -	= doch. mon.
650	iamb. trim.	
651	- ◡- - - -	= doch. mon.
[652, 3 see notes]		

<sup>1</sup> Four shorts in isolation is very strange and the following choriamb. + cretic unusual. We might take 424-6 (= 441-3) together, dividing them respectively at *-ras* and *-ra*. This would give us a syncopated iambic trimeter (with initial tribach in stroph. = initial dactyl in antist.) followed by a Reizianum.

655  $\text{U}\text{U}-\text{U}\text{U}|\text{U}\text{U}\text{U}$   $\text{U}-$  = doch. dim.  
 656  $\text{U}\text{U}-\text{U}-|\text{U}-\text{U}-$  = doch. dim.

## ll. 657-826 iambic senarians.

827, 8 iamb. trim.  
 830  $\text{U}\text{U}-\text{U}-$  = doch. mon.  
 831 iamb. trim.  
 832  $\text{U}\text{U}\text{U}|\text{U}\text{U}\langle\text{U}|\text{U}\text{U}\text{U}\rangle|\text{U}\text{U}[\text{U}]\text{U}|\text{U}\text{U}\text{U}|\text{U}-$  = resolved  
iamb. trim. (see notes).  
 833 iamb. trim.  
 834  $\text{U}\text{U}\text{U}\langle\text{U}\text{U}\rangle$  = resolved doch. mon. (see  
notes).  
 835  $\text{U}\text{U}\text{U}-\text{U}-|\text{U}\text{U}\text{U}-\text{U}-$  = doch. dim.  
 836  $\text{U}\text{U}\text{U}-\text{U}-$  = doch. mon.  
 837 iamb. trim.  
 838  $[-] \text{U}-\text{U}-$  = doch. mon. (see notes).  
 840  $\text{U}-\text{U}-|\text{U}-\text{U}\text{U}$  = doch. dim.  
 841 iamb. trim.  
 842  $\text{U}\text{U}\text{U}-\text{U}-|\text{U}\text{U}\text{U}-\text{U}-$  = doch. dim.  
 843 iamb. trim.  
 844  $\text{U}-\text{U}-\text{U}-$  = doch. mon.  
 845 iamb. trim.  
 846  $\text{U}-\text{U}-$  = doch. mon.  
 847  $\text{U}\text{U}\text{U}-\text{U}-|\text{U}\text{U}\text{U}-\text{U}-$  = doch. dim.  
 848  $\text{U}\text{U}\text{U}-\text{U}-|\text{U}\text{U}\text{U}-\text{U}\langle\text{-}\rangle$  = doch. dim. (see notes).  
 849  $[-] \text{U}-\text{U}-$  = doch. mon.  
 850, 1 iamb. trim.  
 852  $\text{U}-\text{U}\text{U}|\text{U}\text{U}\text{U}$  = doch. dim.  
 853  $\text{U}-\text{U}-|\text{U}\text{U}\text{U}$  = doch. dim.  
 855 iamb. trim.  
 856  $\text{U}\text{U}\text{U}-\text{U}-|\text{U}\text{U}\text{U}-\text{U}-$  = doch. dim.  
 857  $\text{U}-\text{U}\text{U}$  = doch. mon.  
 858  $\text{U}\text{U}-\text{U}$  = doch. mon. (see notes).  
 860  $\text{U}\text{U}\text{U}-\text{U}-|\text{U}\text{U}\text{U}-\text{U}-$  = doch. dim.  
 861  $\text{U}-\text{U}-|[-]\text{U}-\langle\text{-U}\text{-}\rangle$  = doch. dim. (see notes).  
 862 iamb. trim.  
 863  $\text{U}\text{U}\text{U}|\text{U}\text{U}\text{U}|\text{U}\text{U}\text{U}|\text{U}\text{U}\text{U}$  = resolved iamb. dim.  
 865  $\text{U}-\text{U}\text{U}-\text{U}-$  = lecythion.  
 867  $\text{U}-\text{U}-\text{U}$  = lecythion.  
 866 iamb. trim.  
 868  $\text{U}-\text{U}\text{U}-|\text{U}-\text{U}-$  = doch. dim.  
 869  $\text{U}-\text{U}\text{U}-|\text{U}\text{U}\text{U}\text{U}\text{U}$  = doch. dim.  
 871  $\text{U}\text{U}\text{U}\text{U}\text{U}|\text{U}\text{U}\text{U}-\text{U}-$  = doch. dim.  
 872  $\text{U}-\text{U}-$  = doch. mon.  
 873  $\text{U}\text{U}\text{U}|\text{U}-[\text{U}]|\text{U}-|\text{U}-$  = trochaic dim. (see notes).  
 874  $\text{U}-|\text{U}-|\text{U}-|\text{U}-$  = trochaic dim. (see notes).  
 875  $\text{U}\text{U}-|\text{U}\text{U}-|\text{U}\text{U}-|\langle\text{-}\text{-}\rangle$  = anapaestic dim. (see notes).

876	$\text{U}\text{O}\text{O}\text{O}\text{U}\text{O}$	$\text{U}$	= doch. dim. ( <i>see notes</i> ).		
877	$\text{U}\text{U}\text{U}\text{U}$	$\text{--}$	= doch. mon.		
880	$\text{U}\text{U}\text{U}$	$\text{U}\text{U}\text{U}$	= anap. dim.		
881	$\text{O}\text{U}\text{O}\text{O}$	$\text{  - }$	= resolved cretic + doch. (so Schröder).		
882	$\text{U}\text{U}\text{U}\text{U}$	$\text{--}$	= doch. mon.		
883	$\text{U}\text{U}\text{U}$	$\text{  U}\text{U}\text{U}$	$\text{  U}\text{-} \text{  U}\text{-} \text{  U}$	= anap. mon. + iamb. dim. ( <i>see notes</i> ).	
885	$\text{U}\text{U}\text{U}\text{U}$	$\text{--}$	= doch. mon.		
886	$\text{U}\text{U}\text{U}$	$\text{  U}\text{U}\text{U}$	$\text{  U}\text{U}\text{U}$	= anap. + paroemiac. <sup>1</sup>	
887	dactylic hexameter.				
890	$\text{U}\text{U}\text{U}\text{U}$	$\text{  U}\text{U}\text{U}\text{U}$	= doch. dim.		
891	$\text{U}\text{U}\text{U}\text{U}$	$\text{--}$	= doch. mon.		
892	$\text{U}\text{U}\text{U}\text{U}$	$\text{U}$	= Reizianum. <sup>2</sup>		
895	$\text{U}\text{U}\text{U}$	$\text{  U}\text{U}\text{U}$	$\text{  U}\text{U}\text{U}$	= anap. dim.	
896	$\text{U}\text{U}\text{U}$	$\text{  --}$	$\text{  - U}\text{U}$	$\text{  --}$	= anap. dim. ( <i>see notes</i> ).
897	$\text{U}\text{U}\text{U}$	$\text{  U}\text{U}$		= anap. mon. ( <i>see notes</i> ).	
898	$\text{U}\text{U}\text{U}$	$\text{  - - - U}$	= doch. dim.		
899	$\text{U}\text{U}\text{U}$	$\text{  - - - U}$	= doch. mon.		

## II 900-1088 iambic senarians.

1089 = 1106	$\text{--- U U --- O O}$	= glyc.
1090 = 1107	$\text{--- O --- U U ---}$	= glyc.
1091 = 1108	$\text{U U U --- U U ---}$	= pherecr.
1092 = 1109	$\text{U U U --- U U --- U - }$	= { glyc.
1093 = 1110	$\text{U U U --- U U ---   -- }$	= { chor. dim. <sup>3</sup> ( <i>see notes</i> ).
1094 = 1111	$\text{U U --- U U --- U - }$	= glyc.
1095 = 1112	$\text{--- U U --- O}$	= pherecr.
1096 = 1113	$\text{U U --- U U --- U - }$	= { chor. dim. <sup>3</sup>
1097 = 1114	$\text{U U --- U U --- U - }$	= { glyc.
1098 = 1115	$\text{U U --- U U --- U - }$	= glyc.
1099 = 1116	$\text{--- O   - U U - }$	= chor. dim. ( <i>see notes</i> ).
1100 = 1117	$\text{--- . . .   - U U - }$	= syncopated chor. dim.
1101 = 1118	$\text{--- . . .   - U U - }$	= chor. dim.
1102 = 1119	$\text{--- . . .   - U U - }$	= chor. dim.
1103 = 1120	$\text{--- . . .   - U U - }$	= chor. dim. ( <i>see notes</i> ).

<sup>1</sup> The single anapaest is strange; cf. I. 393.<sup>2</sup> For Reiziana in dochmiae surroundings cf. A. Ag. 1080 sqq. We may, however, regard these lines as themselves dochmiae.<sup>3</sup> The glyconic may be considered as a chor. dim. ( $\text{O O O} \text{ | } - \text{U U -}$  or  $- \text{U U -} \text{ | } \text{O O O}$ ) of which the definite choriamb. has split the poly-

↓                                  ↓

schematic one ( $\text{O O} \text{ | } - \text{U U -} \text{ | O O}$ ); so the correspondence of glyc. and chor. dim. is in no way surprising. Similarly a pherecratean (= a syncopated glyconic) may correspond with a syncopated chor. dim.

II 104 = II 21	U U U - U U - U -	= glyc.
II 105 = II 22	— — — U U — —	= pherecr.
II 123 = II 37	— U — U U — —	= glyc.
II 124 = II 38	— — — U U — U —	= hippoacteion.
II 125 = II 40	— — — U   — U U —	= chor. dim.
II 126 = II 41	— — — —   + U U —	= chor. dim. ( <i>see notes</i> ).
II 127 = II 42	— — U U — — —	= telesilleion. <sup>1</sup>
II 128 = II 43	U — — U   — U U —	= chor. dim.
II 129 = II 44	U U U — U U — U —	= glyc. ( <i>see notes</i> ).
II 30 = II 45	U U U — —   — U U —	= chor. dim.
II 31 = II 46	— U — — U   — U U —	= chor. dim.
II 32 = II 47	U U — — U U — U }	= { pherecr.
	— U U —   U — . — }	{ syncopated chor. dim. <sup>2</sup> ( <i>see notes</i> )
II 33 = II 48	— — U U — U U —	= prosodiac.
II 34 = II 49	— U U   — U U   — U U   — U U   —	= dactyl. tetram. ( <i>see notes</i> ).
II 35 = II 50	— U U   — U U   — U U   —	= dactyl. tetram. catalectic.
II 36 = II 51	U U U — U U —	= ithyphallic.

## II. II 152-II 202 iambic senarians.

## II. II 203-33 trochaic tetrameters.

I 234 = I 259	—   U —   — U —	= diiamb. + cretic
I 235 = I 260	— U U — U U —   — U U — U U —	= two hemiepes.
I 236 = I 261	U — — U   — U U —	= syncopated chor. dim.
I 237 = I 262	— U U   — U U   — U U   —	= dactyl. tetram.
I 238 = I 263	— U U   — U U   — U U   — U U	= dactyl. tetram. ( <i>see notes</i> ).
I 240 = I 265	U U — — U   — U U —	= ? resolved chor. or polyschematist dimeter.
I 241 = I 266	U —   U —   U U —   U —	= ? iamb. dim. with <i>Doppelsenkung</i> ( <i>see notes</i> ).
I 242 = I 267	— U — —   — U U —	= chor. dim.
I 243 = I 268	— · — U   — U U —	= syncopated chor. dim.
I 244 = I 269	— — — U   — U U —	= chor. dim.
I 244 (b) = I 269 (b)	U U — U U — U —	= telesilleion. <sup>1</sup>
I 245 = I 270	— —   U —	= diiamb.
I 246 = I 271	U U — U U — U —	= telesilleion. <sup>1</sup>
I 247 = I 272	— U —   U —	= diiamb.
I 248 = I 273	— U —   U — U U — U —	= cretic + paroem.
I 249 = I 274	— U U — U	= choriam. ( <i>see notes</i> ).
I 249 (b) = I 274 (b)	U U —   U U —   U U —   U —	= iamb. dim.

<sup>1</sup> Cf. I. 422 (= 439 b): a telesilleion may be regarded as an acephalous or a syncopated glyconic.

<sup>2</sup> See note 3 on p. 184.

1250 = 1275	U U - U U - U -   U - -	= telesilleion + bacchius. <sup>1</sup>
1251 = 1276	U U -   - U - -   - U U - U -	= cretic + dactylo-epitrite.
1252 = 1277	U U U - U U - -   - U - -   - U -	= pherecr. + epitrite + cretic.
1255 = 1280	- -   . -   U -   . -   U -   U -	= syncopated iamb. trim. <sup>2</sup>
1256 = 1281	U U -   U U -   U U -   U U -   - -   U -	= anap. dim. + diiamb.
1257 = 1282	- U - U - -	= ithyph.

## ll. 1283–1489 iambic senarians.

ll. 1490-9 anapaests.

<sup>1</sup> This odd type of line is found also at E. *Alc.* 437, *Med.* 648, *Hec.* 655, 927, *Ion* 457, 1458, *Rh.* 462, 900, 901, and *Ar. Av.* 1411, 1415.

<sup>2</sup> We might alternatively take this as —— — | —— — ; i.e. a dochmius + a hyperdochmius; though dochmiacs seem out of place in this system.



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